The Churchman.

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JOHN HECKER, PROPRIETOR. NEW-YORK, DECEMBER 30, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......... 8½ " 5 "
CHURCH OF THE NATIVITY.......... 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.......... 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR DECEMBER.

31. The Sunday after Christmas Day.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

THE CHURCH AT HOME.

Western New York.—On Sunday, December 17th, Bishop DeLancey visited the churches in Syracuse. In the morning he preached in St. James's Church, and confirmed *eight* persons, the Rector, the Rev. Dr. Gregory, saying Prayers and reading the Preface. In the evening, at St. Paul's Church, Prayers were said by the Rev. Mr. Herrick, of Manlius, assisted by the Rev. Mr. Horwood, of Fayetteville, who read the Lessons, and the Rev. Dr. Gregory, who said the Creed and Collects. The Rev. Mr. Ashley, the Rector, read the Confirmation Preface, and the Bishop preached and confirmed *thirty* persons, including one sick person confirmed in private, and one from Trinity Church, Fayetteville. Large congregations attended these services.

New Jersey.—The Rev. Samuel L. Southard, Rector of the church called "The House of Prayer," in Newark, has resigned his post there. At a meeting of the Wardens and Vestrymen, held on Monday, the 18th of December, the following communication from their Rector was read:—

To the Wardens and Vestrymen of the "House of Prayer," in Newark, New Jersey:

GENTLEMEN:—After frequently refusing to listen to solicitations from other parishes to leave the one with which you and I have been connected from the first, I have at length felt it my duty to accept a call to the charge of St. John's Church, in Buffalo. I need not say that it is a real trial to leave the little flock which I have gathered, and which I have tended here. May they ever have good shepherds to lead them to the "green pastures," and by the "still waters." May they all eat of that food of which whosoever eateth "shall not taste of death." May they delight to make the House of God "a House of Prayer. Nor can I leave a Vestry so harmonious and kind as you have been, and so unsparing of your substance and yourselves, in the good work which we have had in hand, without a touch of sorrow.

I hereby tender my resignation as Rector, to take effect December 26th. However I may be engaged in any other field of labor, my thoughts will oftentimes revert to you, and my heart be joining in your supplications for the choicest and best blessings on yourselves. I also ask that in those prayers I may not be forgotten—so would I strive to retain your love. Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace: and the God of peace and love shall be with you.

SAMUEL L. SOUTHARD.

Newark, December 15th, 1854.

Whereupon the following preamble and resolutions were unanimously adopted:

Whereas, This Vestry have received from the Rev. Samuel L. Southard, dated the 15th instant, in which he tenders his resignation of this church, to take effect on the 26th instant, which resignation is accepted:

Resolved, That while this body regrets the necessity that thus deprives this Parish of their Rector, sundering ties strengthened by years of affectionate intercourse, they still rejoice that the separation will open to him a field which is better adapted to his eminent talents, and will afford him greater scope for usefulness.

That our prayers will follow our beloved Rector, that God may give him His abundant grace to strengthen him for his labours of love, and that he may be given many souls as seals of his ministry, and an everlasting crown of rejoicing in his Master's kingdom.

That a copy of the foregoing be furnished to our Rector.

Mr. Southard was formerly rector of Calvary Church, in this city.

Maine.—In conformity with a resolution passed by the late Convention of this diocese, the Bishop has set forth the following Form of Prayer for use in Public Worship when the State Legislature is in session:—

MOST GRACIOUS GOD, we humbly beseech thee, as for the people of this State in general, so especially for their Legislature now assembled; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy people; that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

The Bishop, in his circular to the Clergy, says that "if the Congress of the United States and the Legislature of Maine be in session at the same time, it will be sufficient to read the prayer for Congress, adding, after the words 'in Congress assembled,' the words, 'and for the Legislature of this State, also assembled at this time.'"

Rhode Island.—The Bishop held his first confirmation on Sunday morning, the 17th inst., at St. James's Church, Woonsocket. The church was completely filled. Morning Prayer was read by the Rector, and a sermon, well adapted to the occasion, was preached by the Bishop; after which, and during the singing of a part of the 89th hymn, *seventeen* persons presented themselves around the chancel to receive the apostolic rite of confirmation. The preface to the confirmation having been read, the Bishop proceeded with the service in a manner solemn and impressive, and at the close, gave to the candidates an earnest, practical address. In the afternoon, the Bishop proceeded to Emmanuel Church, Mannville, where were present with him, of the clergy, the Rev. F. J. Warner, Rector of the parish, and the Rev. Messrs. Henshaw, Gray, and Talbot. Prayers were said by the Rev. Messrs. Henshaw and Talbot, and a sermon was preached by the Bishop to a large and attentive congregation. The preface to the confirmation-service having been read by the Rector, the Bishop confirmed *ten* persons. In his address, while reminding them of their sacred obligations, and of the watchful eye of the world as well as of the all-seeing eye of Jehovah that would be ever upon them, he spoke with deep feeling of their late and lamented pastor, under whose faithful teaching they had been trained. The Bishop returned to Woonsocket, and in the evening preached in St. James's Church, to a crowded audience, who listened with intense interest, and will not, it is hoped, very soon forget the awakening truths of God's Word, which were so clearly and forcibly proclaimed.

Ohio.—The *Western Episcopalian*, with reference to Church efforts in this diocese, says—

Such has been the prodigious effectiveness of the system, that from a population decidedly anti-Episcopal, and exasperated by ignorance of us and prejudice, we, in Ohio, have gathered a people that, for their numbers, will compare with any other denomination of Christians in the land for intelligence, wealth, and piety. We ourselves were among the pioneer clergy of the Protestant Episcopal Church in Ohio, and we well remember how we were, in those early times, a people everywhere spoken against. But from materials so unpromising, we have secured to our stated institutions and pastoral oversight at least 20,000 adults of our population. We have increased fully twenty fold in the last twenty years. We mean that the aggregate of our congregations is twenty times larger than it was twenty years ago. If we continue to increase in this proportion, we ourselves expect to live to see 200,000 of the population of this State connected (at least nominally) with our Protestant Episcopacy. Our impressions of the effectiveness of the Episcopal system, and our anticipations as to the wider field of usefulness which awaits us in this Diocese were greatly strengthened by what we witnessed of the effects of an expected visit from the Bishop and of his labors in one of our parishes in Delaware, Delaware county. We happened to be in this almost city at the Central Association when the Bishop's intended visit was announced, and subsequently when the Bishop was there. The very announcement that the chief pastor was about to visit the parish, created a new interest in the cause of the Church and of Christ, and several by this circumstance were led to decide, as we have learned, that is, to put an end to their indecision upon the grand subject of religion, who but for the expected visit of the Bishop to administer confirmation would, in all probability, have continued to still halt between two opinions.

Mississippi.—The Bishop has completed an extensive round of visitations. In some places, we learn from the *Church Herald*, "the novelty of an Episcopal Bishop drew many to hear, for the first time, the gospel preached by a successor of the Apostles; and it is hoped that the sound instruction which fell upon their ears may lead them to embrace the primitive faith and custom." The same account, with reference to a confirmation at Pontotoc, says,—"Peculiar circumstances prevented three others from receiving the same rite. Several individuals of this congregation are on the eve of coming into the Church; they are only kept back by the unscriptural teaching that 'conversion,' the erroneously styled new birth, must precede Baptism. The revival system," it is added, "although possessing some good, yet in this particular is doing frightful evil. Three dying sinners in this parish begged for baptism on a death-bed, having put off this sacrament from year to year, waiting to be 'converted,' to 'feel an interest in Christ.' At length the wrath of God taught them what their teachers failed to do, the truth, and they fled to Christ in the Ark by the door of Baptism."

The *Church Herald* says:—The Bishop, in his recent visit at Early Grove, Marshall county, baptized ten adults and ten children. He also administered the Apostolic rite of confirmation to eleven persons. This parish is at present without a Pastor. To the fruitful preaching and teaching of the late Pastor, the Rev. Mr. Lawson, may be attributed the flourishing state of the Parish. The organization of this Parish, a few years ago, affords an example worthy of imitation. The late Mr. Maxwell Wilson intended to build a Church, School House, &c., and had, before his death, begun them; but, dying suddenly, his good intentions seemed to be defeated. Not so, however. His widow, a pious Christian lady, determined to carry them out. She procured the consent of the heirs, and proceeded with the good work. The Church was finished, a Parish organized, and through the ministration of its first Pastor, many are now being added to the Church."

Alabama.—During the late Episcopal visitation, the Bishop administered the rite of confirmation to the Rev. Samuel J. Pinkerton and lady. Mr. P., for some ten years has been a minister of the Campbellite Baptist order, and for the year last past, has been preaching at and near Marion; and, but for an unavoidable postponement of the Bishop's intended visitation there, the Sunday before Advent, he would have received the rite of confirmation in the Parish of the Rev. W. A. Stickney. He now purposes, as soon as he may, to take Holy Orders in the Church.

THE CHURCH ABROAD.

England.—Two more colonial Bishops had been consecrated The Rev. Dr. Barker, Bishop designate of Sydney and Metropolitan, and the Rev. Dr. Ryan, Bishop designate of Mauritius, were consecrated at the parish Church of St. Mary's, Lambeth, by the Archbishop of Canterbury, assisted by the Bishops of Lichfield and Chester.

The *English Churchman* says, that, in the case of Archdeacon Denison, the (second) Commission, under the Church Discipline Act was not yet issued, or, at least, that it was not, a few days ago. The *Evening Journal*, in an article upon the subject, remarks: "There is but one opinion as to the propriety of putting an end to this case by all lawful means, and it was to secure this object that the writ of prohibition was moved for. We want no party triumphs—above all things, the Church of England can little bear the painful and disgraceful spectacle of another judgment pronounced by a Court in whose decisions no person in England places the least reliance. That even now this disaster may be obviated, we make no question; and if, as we believe, it is in the Archbishop's power to prevent this breach of unity, there ought to be no room for a doubt that the love of peace will prevail over the spirit of partisanship."

It appears that a manifesto has been put forth by four churchwardens and an "ex-churchwarden" of the three Metropolitan parishes of St. Anne, Soho, St. Pancras, and St. Marylebone, "with the concurrence," it is said, "of sixty churchwardens of the principal parishes and other gentlemen," recommending the establishment of a "reforming convocation," which is henceforth to lay down the law and the doctrine of our Church, on the plea that "the clergy are much fettered by the Tractarian Bishops, and much divided in sentiment among themselves," it is suggested that "the movement can be commenced effectively only by the laity;" but it is condescendingly added, that "as soon as the laymen of the Church have taken up their Scriptural position, and have determined their proper course of Christian duty, a conference with the clergy of the diocese will be respectfully solicited, and all who approve put on the committee *ex officio*." What they want is, to reduce the Church to the state of a sect, to be what the Archdeacon of Middlesex once proposed—made "satisfactory to the public."

A very general feeling of regret and sorrow has been felt at Bristol by the announcement of the sudden and unexpected death of the Rev. Canon Harvey, M.A., one of the canons of the Bristol Cathedral, and vicar of Olveston.

The Chancellorship of Chester Cathedral had become vacant by the death of the Rev. Henry Raikes, M.A. The reverend gentleman was also a chaplain to the Archbishop of Canterbury, an honorary canon of Chester, and a rural dean.

Church Penitentiaries were being found highly useful institutions. At a recent meeting of the Oxford Female Penitentiary, it was ascertained that the plan worked well,—there having been twenty-five admissions during the current year, being five times as many as had occurred during the two previous years.

The Rev. G. Mansfield, incumbent of St. Peter's, Saffron-hill, London, had commenced a special service on Thursday evenings, to implore a blessing on the Allied army in the Crimea, and a speedy and happy termination to the war.

The Bishop of Meath addressed a circular to the rural deans of his diocese, recommending the introduction in the public services of the Church a prayer for the army, and for the sick and wounded soldiers and sailors. He expresses his wish that the clergy "should insert this in the customary form and place in the Litany, in the Morning Service, and in the Prayer for all sorts and conditions of men in the Evening Service."

THE WORLD AT HOME.

ALLEGED ARRIVAL OF BELGIAN CRIMINALS.—The ship *Rochambeau*, Capt. Stackpole, arrived here a few days since from Antwerp with some two or three hundred Belgian emigrants, who were alleged to be criminals, and were therefore all committed, by the city authorities, to the tombs. Capt. Stackpole states that he had a contract with Mr. Strause, of Antwerp, to bring to this country a number of emigrants, and that on discovering the class of persons to be brought out, he protested, to the American Consul, against the export of criminals from the prisons of Belgium, but that acting under the Consul's advice he had fulfilled his contract, leaving the matter for adjustment by the authorities at this port. The men detained state, that it is true they were in prison, but that their only crime was poverty.

DAMAGES FOR LIBEL.—In this city, in the Supreme Court, a few days since, an action was tried, in which the plaintiff was Mr. C. F. Shelton, President of the Empire Stone Dressing Company, and the defendant Col. Fuller, the proprietor of the *Evening Mirror*. The plaintiff claimed to recover $20,000 for an alleged libel published in that paper in the month of August last, to the effect that there was "more *Schuylerizing*," Mr. Shelton "being *non est inventus*, in consequence of an over-issue of Stock of the Company of which he was President." The publication was admitted, but the defence was set up that the article was printed with a full conviction of the truth, and without any knowledge of the plaintiff, or any malice toward him. The case occupied two whole days; and the jury returned a seale[illegible]t of $250 damages. The amount claimed was only $2[illegible] the jury seemed to think was an extravagant over esti[illegible]. It was not alleged—except in the formal pleadings—that there was any malice on the part of the Editor of the *Mirror*, but on the contrary he had offered to make reparation by publishing any statement which would be satisfactory.

THE PROPOSED DESECRATION OF TRINITY CHURCHYARD.—This subject has again been before the Board of Councilmen. The report of the committee relative to the extension of Albany street through Trinity churchyard coming up for a third reading and final disposal, one of the Councilmen moved to lay the subject over for future action, as he wished to speak upon it at length. This motion was strenuously opposed by several members, who proceeded to speak warmly of the necessity for immediate action. These last speakers were applauded by a large number of persons assembled in the lobbies. Such applause being considered out of place and uncourteous to the Board, a motion was made that the Sergeant-at-Arms be requested to arrest any individuals who should again manifest either approbation or disapprobation at the proceedings of the Board. The motion was objected to, and one of the Councilmen remarked that any such proceeding would be illegal—that citizens had a right to come there and listen to the debates; and that they could not be punished for any manifestations of disapprobation. Of course, this speaker was received with great applause, clapping of hands, &c., by the outsiders. Several members now became much excited, and asked the President to call in the police, if order could not otherwise be maintained. Great excitement ensued, amid which, a motion was made to adjourn. This motion was lost; and, after a long and heated debate, the Albany street report was postponed, and the Board proceeded with the regular order of business.

UNEMPLOYED WORKPEOPLE.—The number of persons out of employment appears to be on the increase. As respects one branch of skill and labour, that in the New York Iron Works, the *Courier* says—"We have procured statements of a number of men employed in eight of the largest establishments, at the present time, and a year previous. We find that in December, 1853, the whole number at work was twenty-eight hundred and eighty-five, and at the present time but fifteen hundred and twenty-five,—a decrease of thirteen hundred and sixty, or over forty-seven per cent." And we learn from the same authority, that the depression of trade has caused large discharges of operatives at Cooper's Rolling Mill, Trenton, N. J., at the factories in Wilmington, Del., and in most of the manufacturing towns of New England. In Pennsylvania the distress is not so great, but, nevertheless, there have been large numbers of hands discharged from iron works, cotton factories, etc. At Morristown, the Swede Iron Company, and Messrs. Thomas, Corsen & West, have reduced the wages of their hands twenty per cent.

SEIZURE OF A SUPPOSED SLAVER.—The Schooner *George H. Townsend*, lying at a pier in East River, New York, was on Friday last seized by the United States Marshal on suspicion of being bound on a slave cruise to the coast of Africa. Her papers appeared to show that she was designed for the Sierra Leone and Gambia trade; but from the nature of her cargo, the style of fixtures, and other facts of a more private character, no doubt, it is said, can be entertained that she was in reality designed for the slave trade. She is valued, cargo included, at about $30,000, and will be confiscated to government should the grounds of suspicion be confirmed. She was cleared in the name of J. A. Mochade.

MAIL FROM CALIFORNIA.—The United States Mail Steamship *George Law*, from Aspinwall on the night of 16th inst., arrived here at 5 o'clock on Monday evening, bringing San Francisco papers of 1st inst., upward of 200 passengers, and about $1,500,000 in specie, on freight. Busniess at San Francisco has undergone no material change. Every department of trade appears to be almost at a stand still, and the ruling prices for many of the chief articles of commerce are lower than ever before known. The importations have not been large, but the demand from the interior had almost entirely ceased. The want of water at the mines continues to be severely felt. The season, thus far, has been unprecedentedly dry. Considerable excitement was created at San Francisco on the 15th ult., by the issuing of a writ of habeas corpus, to discharge certain Russian prisoners confined on board the *Sitka*, one of the vessels recently captured by the Allied fleet at Petropaulowski. The writ was served upon the commander of the *Sitka* by a deputy sheriff, and the prisoners were to have been brought before the Court on the 27th. On Sunday, the 26th, however, just after daylight, the *Sitka* hoisted anchor and sailed out of the harbour, probably for Vancouver's Island. Preliminary steps were taken before the Court on the following morning for issuing an attachment against the officer in command should he again come within the jurisdiction of the Court.

MEETINGS IN BEHALF OF THE UNEMPLOYED AND DISTRESSED.—Several meetings have been held in the Park, in this city, on the subject of the unemployed and distressed work-people. At a numerous meeting on Tuesday, the following plan for an organization of the movement was adopted:

Whereas, Our city at this present moment is visited with extreme stagnation in manufacturing and mechanical enterprises, and in consequence, there is a large portion of our respectable mechanics and laboring men without employment, and in a destitute condition, produced by excessive speculation, and turmoil of nations, and

Whereas, All charitable resources are fast becoming exhausted, and are insufficient to relieve the wants of those most in need, that it becomes necessary that some more efficient means should be immediately exercised by the wealthy part of our citizens, in order to lessen the burthens of our city institutions, decrease crime, and preserve the welfare of our city and its citizens, and

Whereas, The city government has appropriated ten thousand dollars ($10,000) for the relief of the poor, which sum, if properly distributed, would aid to a large extent, in spreading comfort to many now a miserable and desolute home, by an equal donation to the several charitable institutions, therefore be it

Resolved, That in view of the above facts, we appeal in the name of humanity, to the merchants, brokers, and our citizens in general, to come forward and release the honest, hardy mechanic and laboring man from his starving condition, by contributing their mite, whether it be in provisions, clothing, fuel, or money, all or any will be thankfully received at the Association's depot, 128 Nassau street, or by any of the officers, superintendents, or soliciting committee.

Resolved, That we deprecate any act of violence toward any of our citizens or property, but upon the other hand, counsel peace and good will toward all men, also all attempts to submerge our noble cause in any *ism* or *isms*, but purely benevolent on the one part, and our rights upon the other, do we humbly continue our appeal.

Resolved, That as the Common Council of our city has appropriated ten thousand dollars for the relief of the poor, and we being citizens of the said city and county, do most respectfully petition the honorable Common Council for a portion of said appropriation, and that we designate a committee of three, viz: Joseph S. Taylor, Wm. A. Young, and Thomas G. Woodruff, to make application for the same.

Resolved, That in the press of the city we recognize our warmest friends, as they have never been found wanting in the scale of humanity, and hope they will continue on in the good work which they have so nobly begun, by aiding us to carry out the cherished object of the institution, namely, the relief of the mechanic and laboring man.

Resolved, That the soliciting committee be authorized to procure a large room or store for the purpose of receiving and distributing the donations received by the officers, superintendents, or soliciting committee. That the same shall be chosen in the most central location, be made known through the columns of the daily, weekly, and Sunday press.

Resolved, That all subscriptions or donations received by any of the officers, superintendents, or soliciting committee, be acknowledged at least once a week through the press.

Resolved, That the churches, proprietors or managers of the different places of amusement in the city, are earnestly requested and solicited to give benefits for the immediate relief of the mechanic and workingman.

Resolved, That our thanks be tendered to the press and others who have so nobly responded in aiding us with the use of flags, bunting, &c.

Resolved, That this Association be recognized as the "Mechanics and Workingmen's Aid Society," and that the following gentlemen named herein be recognized as the officers of said Association:

Then follow the names of the officers—The Hon. D. P. Willis being President; Mr. J. S. Smith, Secretary; Mr. Jos. S. Taylor, Treasurer; the Hon. T. G. Woodruff, Superintendent.

The meeting was addressed by several speakers, all of whom were moderate and rational, yet earnest in their tone.

THE WORLD ABROAD.

Great Britain.—The Court had been to London for a few days, but had returned to Windsor. On the 12th inst. the Court would again proceed to Buckingham Palace, it being the Queen's intention to open Parliament in person.

Lord John Russell, Ministerial leader of the Lower House of Parliament, had issued invitations to the Right Hon. the Speaker and a party of members of the House of Commons to a full dress dinner, on the 11th inst., at the Foreign office.

It is stated that an electric telegraph office is to be established within the walls of the Castle at Windsor, in order that all messages at this important crisis may be instantly received by Her Majesty and Prince Albert.

Lord Palmerston had returned from France. He arrived in London during the sitting of a Cabinet Council, and his Lordship immediately joined his colleagues.

Lord Lyndhurst—who, as a native of America, ought to be an object of interest—had been seriously indisposed, but was better.

Major-General Henry Bentinck had arrived in London from the Crimea, and considering the severity of the wound he received at the battle of Inkerman, in better health than might be expected. He had had the honour of an interview with the Queen and Prince Albert.

It was not for the officers only, that Prince Albert ordered Winter clothing, but the Prince had given instructions to provide, at his expense, seal skin coats for his own regiment, the Grenadier Guards, serving in the Crimea.

The Government has given an extensive order to the proprietors of the Bow-common India Rubber Steam Mills, to prepare a large supply of India Rubber Blankets for the service of the troops in the East.

The Earl of Wilton proposes, in an excellent letter to the secretary of his club, that a large yacht shall be fitted out, at the expense of the members, with such comforts and luxuries for the use of the gallant army in the Crimea as may be considered likely to prove most acceptable during their Winter campaign.

The Government, it appears, had engaged several of the screw colliers plying between the Northern coal ports and London, to take out stores to the East.

The public benevolence had supplied a great number of comforts and small luxuries, which tend to alleviate the weary hours of hospital life, but lint was an article difficult to purchase, and a large supply of this most necessary material in the treatment of wounds was still wanting. Great quantities of books and magazines were being sent out for the use of the wounded in the hospitals at Scutari.

The Lords of the Council have stopped the exportation of lead to any of the ports in the Baltic, unless their previous sanction is obtained. No less than ninety tons of pig lead were about to be shipped for Prussia, intended, without doubt, for the brother-in-law of the King, and his most worthy Ally, the Emperor of Russia.

Her Majesty's Commissioners of Emigration have given notice that they require more ships to carry passengers to Sydney, Geelong, and Adelaide, between the 18th and 26th of January next.

The Wesleyan Conference has set apart the second Sunday in January next for a general delivery of "sermons specially directed to the awakening of sinners, and the revival of a spirit of tender concern for the unconverted."

The papers record the demise of the Rev. Dr. Kitto, at Canstadt, near Stuttgard, in his 51st year. Dr. Kitto was the author of a somewhat extensive series of works, chiefly of a biblical character. He was the editor of the *Pictorial Bible;* and for a lengthened period he edited, with remarkable ability, the *Journal of Sacred Literature*, a periodical devoted to the higher and more minute departments of biblical criticism.

A fire which broke out in the kitchen of the Whittington Club-house, in the Strand, London, entirely destroyed that spacious and memorable structure—the long celebrated Crown and Anchor Tavern. The calamity was so sudden that the secretary of the Club, his family, and the numerous staff of servants found it difficult to make their escape by way of the roof. The adjoining premises suffered more or less from fire, water, and removal, and the printers of the *Illustrated London News*, are losers to a considerable extent.

A statue of white marble has just been erected in Westminister Abbey, to perpetuate the memory of Wordsworth, the Poet. It represents him sitting in the open air, in a contemplative mood.

A loss of the steamship *Nile*, from Liverpool to Penzance, is announced. Not one on board of her, passengers or crew, was spared to tell the tale of her fate. The number of lives on board was not known. One account states that she had as many as fifty passengers.

The following statement is given of the Nurses from the East,—Miss Nightingale's present staff of assistants consists of thirty-eight, from the following sources, viz:—Ten Roman Catholics, Sisters of Mercy; eight from Miss Sellon's establishment; six from St. John's House, Westminister; three selected by the lady who originally proposed the plan; eleven from among the applicants (amounting, in all, to between sixty and seventy). This number proving very inadequate to the wants of the sufferers, Miss Nightingale has deputed two confidential friends to organize a still further corps. This they are doing with the greatest success.

The Rev. Thomas Tierney Ferguson, a Roman Catholic Priest, had been tried at the Central Criminal Court for felony in having unlawfully solemnized a marriage between two persons of the Roman Catholic persuasion, named Thomas Coatley and Hannah Sarah Steele, in a place other than the one mentioned in the certificate of the superintending registrar for the purpose, and also in the absence of the registrar of the district. He was found guilty, but the judge said that as the only object was to vindicate the law, the Court would be satisfied by Mr. Ferguson's own personal security, in £500, to appear and receive judgment whenever he should be called upon to do so.

The intended augmentation of the army to be submitted to Parliament, is forty-three battalions of the line, one of artillery, and one of rifles, making a total of 36,000 men. The accounts of the large Russian army being gathered on the Austrian frontier had the effect of depressing the English funds, it being considered as as indication that the Czar will not succumb except upon terms which, if granted, would cause the resignation of the Ministry.

The Patriotic Fund, for the benefit of the widows and orphans of those who fall in the war, had reached about £110,000.

Mr. Thomas Mason Jones, by trade a baker, has been expelled from the Chamber of Commerce of Cork, for having expressed a hope that the Allies before Sebastopol would be driven into the sea, and also for stating that he would subscribe money for tar barrels to commemorate such an event.

The English are rejoicing to have found out, that the baby that gained the prize at the late show in the United States is a British one after all, the father having emigrated from Canterbury when it was eleven months old.

France.—Lord Palmerston's visit is understood to have had the effect of greatly strengthening the *entente cordiale*. The Emperor and Empress had been to Malmaison, to return the visit of Queen Christina. The *Moniteur* semi-officially announces that, "on the 2d December a treaty of alliance was signed at Vienna between the plenipotentiaries of Austria, France, and Great Britain. M. Troplong is appointed President of the Senate; M. Besnard, Drouyn d'Lhuys, Marshal d'Hilliers, and Gen. d'Angely, Vice Presidents. Numerous other Senatorial and Legislative appointments are made.

Austria.—Commercial letters say that Austria has entered into the treaty with the Western Powers unwillingly, but preferred it to breaking entirely with them. It is denied that the treaty contains any secret provisions.

The War.—The accounts we have received by the last mail from Europe represent the state of things in the Crimea to have undergone no change. There has been some fighting, but none of importance. The garrison continued to make sorties. During the night of November 14th, in a hurricane of wind and rain, the Russians made a sortie from the city on the French camp, but were repulsed. On the 15th several men and horses died in the camp from cold and exhaustion. The Russians were quiet. 16th—Fire very slack. A few redoubts were completed by the [illegible], overlooking the Inkerman road. [illegible] reinforcements reached the French. 17th—Men and officers are constructing huts for the Winter. An order had been issued by Lord Raglan that no officer should leave the camp unless sick or wounded. Rain came down in torrents. 18th—Weather more temperate. Russians in the valley observed to have received reinforcements—supposed 20,000—under Gen. Liprandi. 19th—The French made a reconnoissance in force, and found the Russians busied in repairing their artillery, damaged in the previous battle. 20th—The 97th British regiment landed from the *Oronoco* steamer. The *Queen of the South* arrived, with various drafts of British troops. The French landed considerable reinforcements at Kameisch Bay. Firing very brisk from the town, and warmly replied to from the French and British lines. 21st to 24th—Bombardment continued, weak on the part of the allies. Their fire did little damage, and that little was constantly repaired. The allies mainly occupied in strengthening their position against attack, and in establishing new batteries, the fire of which has not yet been opened. Menschikoff reports that the English had attempted to establish themselves near the head of the dockyard, but were repulsed with loss. Further reinforcements reached the allies. Nov. 25th—The Russians made a sortie, but were repulsed by the English, who, in pursuing, took and retained nine guns, which the Russians forgot to spike. Another account says two seven-gun redoubts. On the 26th, part of the garrison attacked the French lines, but retired with the loss of 230. The French lost 75. The defensive works of the English, between the right of their line of attack and Balaklava, were nearly completed. 28th—The following despatch of this date is from General Canrobert:—"The rain has ceased, and the weather is improving. Our works will now exhibit fresh activity. Our reinforcements continue to arrive. The enemy still shows no signs of activity, but continues to protect the town by repeated entrenchments." It is stated that several hundred Russian wagons, laden with provisions and ammunition, were overtaken by a snow storm, and lost, and that at present there are only provisions in Sebastopol for fourteen weeks.

It is stated in a dispatch from Bucharest of the 6th inst., that 40,000 Turks and one hundred guns were to be embarked at Baltschik and Varna the week after, for the Crimea. One regiment remains at Bucharest. Danisk Bey replaces Mussa Pasha as commandant. Mussa superintends the embarkation. Omer Pasha was to leave in a few days.

From the Baltic we learn that three more ships were ordered home, and about the 10th instant the remainder would leave. Admiral Napier had obtained leave to return direct.

We learn from Russia, that the Russian Guards and Grenadiers were advancing into Poland. The whole First infantry corps had left under command of Gen. Sievers, and was on the left bank of the Vistula. Two additional battalions were added to the regiments of the inland army. Sixty battalions of sharp-shooters, &c., &c., were being enrolled from the peasantry. The state of siege at St. Petersburg was suspended.

The most important item of news is, that on the 2d of December a treaty of alliance was signed at Vienna, between Austria, France, and England. The exact terms are not known, but are surmised as follows:—Firstly, that Austria regards the violation of the Turkish territory as a war against herself. Secondly, that Austria will augment her force in the Principalities, so as to enable the Turks to resume offensive operations. Thirdly, that on the demand of France and England, 20,000 Austrians will be sent to the Crimea. Fourthly, France and England guarantee that the territoral possessions of Austria shall under all circumstances remain undiminished. Fifthly, "at present, is secret." Sixthly, Prussia shall be invited to join the alliance. Seventhly, the treaty to come into operation on the part of Austria, should Russia not come to terms before, 2d of January. There is also published a letter from Count Nesselrode, setting forth the terms on which the Czar will assent to peace, namely: First, a joint guarantee by the five Powers, of the protection of the whole Christian population in Turkey; secondly, a joint protectorate of the five Powers over the Principalities, subject to existing Russian treaties; thirdly, the revision of the treaty of 1841, to which Russia will assent if the Sultan will likewise do so; fourthly, the free navigation of the Danube.

The deliberations of the Germanic Diet Committee are most important. The actual position of affairs seems to be that Prussia insists on a declaration in favour of Prussian policy, or at least of neutrality, while on the contrary, Austria insists that the following point shall be decided: Whether the Northeastern frontiers of Austria are not sufficiently threatened to warrant an immediate support from the federal troops. Most of the Germanic States are with haste putting their armies on a war footing.

THE CIRCUMCISION OF CHRIST.

[*From "Joys and Sorrows of the Ecclesiastical Year."*]

The Church still lingers around the cradle of the infant Messiah. She cannot pass over an event, illustrative of the condescension of God, in permitting his well beloved Son to set his seal to the righteousness of the venerable patriarch from whom he was descended.

There's not a way our feet should thread,
Unmark'd by wisdom's hand;
There's not a mercy round us shed,
Nor flower whose fragrant leaves expand,
Along those paths His laws approve,
But breathes of heavenly love.

There's not a cloud above us hung,
In sorrow's gloomy hour;
There's not a drop of anguish wrung
From bruised hearts, but speaks the power,
That wounds to heal, that grieves to show
Our resting place is not below.

There's not a danger hid in smiles,
Temptation round it throws;
There's not a thought the tempter's wiles
Wakes in our souls, but Mercy knows
And breaks the charm, drives thence away
Distracting doubts, while meek we pray.

There's not a comfort round us springs
His goodness hath not given;
There's not a hope, on golden wings,
Bearing our raptur'd mind to heaven,
Unguided by that wond'rous Power,
Presiding o'er each earthly hour.

THE CIRCUMCISION.

Felix dies.

Blest day! when o'er a world of woe
The stream of grace began to flow;
That presage of th' atoning flood,
Those first few drops of Jesus' blood.

How soon the blessed Son of man
His course of pain and grief began!
How early did those sorrows prove
His will to die, His power to love!

Lord, circumcise our hearts, we pray,
Our fleshly natures purge away:
Thy name, Thy likeness may they bear:
Yea, stamp Thy holy image there.

The Father's name we loudly raise,
The Son, the Virgin-born, we praise;
The Holy Ghost we all adore,
One God, both now and evermore.

—*Ancient Church Hymn.*

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"*Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of the former, and of nature itself.*"—CLARENDON.

For The Churchman.

A STRINGENT MONEY MARKET.

MR. EDITOR:—Almost every mercantile or political paper we unfold, contains some account of a stringent money market; a scarcity of money; the difficulty of negotiating the notes and bills of merchants, and other money borrowers, and the high rates of discount or interest on such negotiations. Houses and lands are unsalable at declining prices; mortgages are scanned as doubtful securities; stocks, with a few exceptions, are down; manufactured goods can only be sold at a loss; and merchants doing a large business, unable either to collect their dues, or to borrow money on reasonable terms, are failing. Worse than all, the price of labor is reduced, and the labourer is menaced with want of employment, while from various causes, the prices of most articles of food are very dear.

But a few years ago, the reverse of this state of things, in several particulars, prevailed. Lands and houses were in demand, at rapidly advancing prices; rents rose exorbitantly; manufactures were sold freely at a profit on liberal credits; and speculation, having run riot in almost every thing else, seized upon provisions, upon almost every article of food, and put up prices to such an extent that honest industrious labourers were compelled to ask an advance of wages, to shield their families from hunger and nakedness, heat and cold.

Whence come these alternate changes, which, but for some variation of circumstances, might be marked with the regularity of periodical revolutions? If the cause of the difficulty can be discovered, it may not be impossible to point out a remedy. The financial revolution which culminated at the suspension of specie payments by the banks in 1837, was by many persons, and with no little vehemence, charged upon the administrations of the general government for the time being, as the result of what was alleged to be the war of the government upon the currency, in the removal of the public deposits from the Bank of the United States, and the refusal to re-charter that corporation.

Whatever else may be said of the last, or of the present administration, it is satisfactory to know that no one thinks of charging them with a war upon the currency, or any agency in producing the existing money pressure now. They have set an example of receiving and paying at the Treasury of the United States, the dues and debts of the nation, in the constitutional currency, gold and silver coin, and the result is seen in their prosperous condition: in the fact that all drafts upon the treasury are paid at demand, and that the six per cent. bonds of the Republic, irredeemable for thirteen years to come, are worth a premium of sixteen per cent. above their par value. Money, therefore, stringent as is the pressure now, is not worth five per cent. per annum, upon a long loan, where the security is unquestionable.

It may be well for the States whose bonds are below par—and the most of them are now in that predicament—to ponder well upon the enviable financial position of the general government, and upon the means by which that proud position has been attained. Calm and dispassionate reflection upon this course may unfold to such States the causes of the confusion into which their financial affairs have fallen, and indicate some way of escape from this labyrinth. They will thus find that the national government have issued no bills of credit, borrowed no money, but what the Constitution authorized them to borrow, and chartered no corporations to issue bills of credit, which themselves were not only not authorized, but forbidden to emit. The Congress have passed no acts inviting banks and bankers, created by their own or any other body, to invest money in their stocks, on condition that such bankers, on depositing such stocks with an officer of the government, should receive from such officer, countersigned by him, an equal amount of small notes, down to the sum of one dollar, to circulate as money. No! the Congress have run into no such follies as these. But many of the several States have, and with the banks and bankers thus created, and the stockjobbing dealers, with both bankers and States, are now made to taste the bitter fruits of their folly. It is a lamentable fact that upright and honourable merchants and business men—indeed, almost the whole business community—have been in the habit of depending upon such banks for a considerable portion of the means to enable them to carry on their business. They, even now, are looking to the banks daily, with the anxious hope of being relieved from paying the severe street rates of one, two, and even three per cent. per month. They had better look into the banks, and see how they are constituted and conducted, and what is the prospect of getting discounts at bank interest, while they can be made to pay three or four times that rate in the street.

The banks of the State of New York are probably as safe—or, rather, perhaps, not more unsafe—than any others in this country. But they are founded upon a vicious system: upon a scheme calculated to induce and promote speculation and gambling of the wildest stamp, and directly at war with both the letter and spirit of the Constitution of the United States, "the supreme law of the land"—"anything in the Constution or laws of *any* State to the contrary notwithstanding."

The revulsion of 1837, '38, and '39, broke down all the banks then existing, and the credit of all the States which issued bonds. The national government was made bankrupt by the simultaneous failure of the States and the banks, although the former then had deposits with the States and banks, to the amount of more than fifty millions of dollars.

This catastrophe induced the general government to repudiate such financial connections, and establish their own constitutional Treasury; the prosperous condition of which, and the high credit of the government, afford conclusive evidence of the wisdom of the change. The States had only to imitate this example, renounce the banks and bankers, with all their evil deeds, and enact similar Treasuries, into which nothing but the constitutional currency should enter as money, in order to render the people prosperous and happy—secure, at least, from money pressures and financial revulsions. This course would have given complete protection to every species of American industry, except gambling and fraud: a more substantial protection than all the tariffs ever enacted by Congress.

Many of the States had issued bonds to large amounts, which had been pressed upon the money-markets in this country and in Europe, until they were utterly discredited. The bankers had set the bonds down at various rates of discount: some twenty per cent., some forty, some sixty, some eighty, and others ninety. At these low prices, the bonds could not be sold. Judge Duer and others returned from London, unable to effect sales; and Mr. Webster, who returned about the same time, declared publicly, that "not a capitalist would touch a bond of them." And these bonds, in this condition, together with bonds and mortgages on lands and lots, at speculating prices, were proposed as the foundation of the "new *scheme* of Free Banking"—as security for the redemption of "bills of credit," to be issued by the States, and countersigned by the controller or register.

The fathers of the scheme and their retainers worked their way into the legislature, and there passed the act, which virtually says to the speculators, Now go and collect up, or buy up our State bonds as cheaply as you can; lodge them with our controller, and we will allow you interest on the face of the bonds. That will be *one* interest on your capital, even if you buy the bonds at par. Then we will give you notes of all denominations, from one dollar upward, to the amount of the bonds, endorsed by our register, which notes you can let out at lawful interest. That will give you *another* interest on the *same* capital. Or, you can buy railroad acceptances and business notes, at any rates that the stringency of the market may enable you to extort from needy borrowers.

Here was a license for usury, and an incitement to gambling in stocks. Wall street speculators in State bonds had their capitals doubled *by law*. Banks were got up with millions of this sort of fancy capital, and sold in shares which were worthless, to defraud the unwary outsider. With a view of raising her bonds to par and enabling her to borrow more money, New York adopted this scheme of banking, craftily prepared for her by the financiers, native and foreign, who ruled Wall street. With similar views, several other States rushed into the artful contrivance, assured that they could not go wrong in following the lead of New York.

The grand object of the bankers was, to create a host of banking and other corporations, and deluge the country with paper money; giving them ample employment in selling and buying stocks; in putting out the paper currency at par, charging two or three per cent. a month for its use, and buying it in at a discount of one per cent. a day, more or less. To the lasting disgrace of the people, this bold stroke of villany was successful. They were told that in case the banks should fail, the circulating notes would be promptly paid by the controller, who would sell the bonds lodged with him as security for that purpose. This resort, thus far, in most instances has proved fallacious, and is likely, nay, certain, to be more fallacious still.

Many of the banks around the country have already suspended specie payments. Many more must do so, and it is far from certain that any of them can long continue to redeem their circulation without stopping their business. If, as in 1837, a certain class of depositors should withdraw their balances in specie, the banks would suspend in a week, or perhaps in a day. Then what would be the price of State bonds, lodged as security for the redemption of broken bank notes, when all the bonds should be thrown upon the market together? The withdrawing depositors might buy them, if they should choose to run the risk, at half their face, or less, and the bill holders might never get thirty cents on the dollar.

But suppose the bill holders should lose every dollar of the bills now in circulation, the loss would not amount to a tithe of the sum of which they have been robbed, by the aid of this fraudulent banking system. It has increased the volume of the currency more than one hundred and fifty million dollars, and in proportion to that increase it has, as a general rule, advanced to the consumer the prices of the necessaries of life. The daily losses by advanced prices, and discounts, and the frequent losses by bank failures, will amount to more than all other taxes which the people are called upon to pay, and none but the bankers and their dependents are benefited by these robberies.

Why then should such a system of fraud be continued? Who is the gainer by it? Not the man who desires a permanent loan in aid of a laudable and useful pursuit. Not the fair and honest merchant, manufacturer, or other business man, who occasionally wants discounts or temporary loans. If no banks existed, these classes would find ample supplies of money at low rates of interest, for all needful, all profitable and reasonably safe business. How is it in England and France? They have little to do with paper money in ordinary business. In England no notes are issued under five pounds, about twenty-five dollars, and in France none under a hundred francs, nineteen or twenty dollars. Yet interest there seldom rises to five per cent., and usually rules from three to four per cent. There is not half the difficulty in getting good business paper discounted in London and Paris at four or five per cent., that is found in New York in getting what is *called* good business paper, discounted at three times those rates.

In those countries they have no paper money revulsions. Now and then the speculators in railroad or other schemes run wild, get up a panic, and bring on some financial difficulties; but with a sound specie currency, they soon pass over.

Our banks are not generally lenders of money to persons in regular business, and in fair and useful trade. They are not made for that purpose. They are made to draw in and divert capital from the regular channels of trade, to be employed in gambling speculations in stocks, and in shaving notes at rapacious rates of interest in Wall street. They are governed and controlled by men who are prominently engaged in such business, and frequently the officers are associated with the brokers in the street in carrying it on, by order of the board of directors. No wonder that the junior officers are demoralized, and carry on the business on their own account, with the funds of the banks, with or without the orders of their superiors.

That the banks are not made for the business community is evinced by the mode of getting them up. Some man who can write his name in such a diguise that no one but himself can read it, wants to be cashier of a bank. He talks about more banking capital being wanted in a certain locality, and gets the neighbours to subscribe. By dint of perseverance he gets subscribers to a capital of three hundred thousand dollars, hires a room for present need, buys a corner lot, and commences building a banking house. The directors, too, are unanimously of opinion that there should be more banking capital, for they all want to borrow money.

The bank must have one hundred thousand dollars in circulating notes, which takes up one-third or more of its capital. Another third is spent on the banking house; twenty-five thousand more in getting up the bank, and twenty-five thousand in specie is wanted for show on the counter, and to redeem the circulating notes. Fifty thousand dollars is left for discounting notes for the directors, and for *such* depositors as *such* a bank can draw in. What can such a bank do for the fair dealing business community? What can it do for its stockholders, but sink their capital, or all but the part invested in State bonds? Very possibly a loss may accrue on the sale of the bonds; the whole of the capital may be sunk; the holders of the notes be paid but in part, and the depositors get little or nothing.

But such a bank can make a great show in a community of speculating stockjobbers. It can do much mischief in turning capital from its legitimate uses. As it can earn no money honestly, wherewith to pay the salaries of its officers, the latter must be paid out of the capital, while it lasts, or live by plundering somebody: or else, they must do what is not usual among modern bank-officers—live honest lives, without any salary at all.

If the capitals of our banks had been left in the hands of their real owners, the business men of fair character would have found no difficulty in borrowing at low rates all the means which the nature of their business would justify them in borrowing. Capitalists and money-dealers know very well that safe loans at low interest are the most profitable investments they can make of their money. That the capitalists of Paris and London are of this opinion is evident, for they prefer the safe and low rates at home to the treble rates and treble risks of Wall street.

There is a large amount of gold hoarded up in our own country, which can never be drawn out and loaned, either in competition or connection with the present banking system. When that system shall be put away, gold and silver coin will be plenty at low interest. Labour will be profitably employed, and need no other protection. In a future number, we may offer some observations on a remedy for this constantly-recurring monetary gangrene.

FRANKLIN.

For The Churchman.

MUCH ADO ABOUT NOTHING.

We have always admired the peculiarity with which most of our *soi disant* evangelists insist upon certain practices and certain words as being Puseyitish or Romanizing. A Congregationalist, or Methodist, if he is going to *make* a prayer, from a sheer sense of decency, turns his face to the wall, and, by consequence, his back to the people. This is always the case, when he is free to choose his position, in a room where he is not boxed up, or fenced, into some particular position, out of conformity to the arrangement of the furniture of the place. But if a Church minister does the same, in regard to the altar, it is set down at once as an offence and an insult to the congregation not to be endured

Again: we notice in the Vermont *Christian Messenger*, a Methodist weekly, in commenting upon the Methodist chapel, ready for consecration, at Northfield, Vermont, the following: "A neat but modest desk, *and an altar for the administration of the holy sacraments*, mark it as the HOUSE OF GOD, and not a lecture-room." Now if this same paragraph had appeared in a sermon of a Church minister, or an editorial, it would have been regarded as exceedingly offensive language by many Churchmen, scarcely less so than open profanity or vulgarity! Strange that there should be such difference in a name! and that this difference should grow out of some supposed subjectiveness! A rose will smell as sweet by any other name!

But all *badinage* aside, would such offence spring up if men thought as much of either sacrament, or the interests and instruments of its administration, as they do of themselves and THEIR IDEAS? The truth is, that men who worship idols, albeit it be only in themselves, are naturally and rightfully jealous of idolatry in others. The most formidable iconoclasts the world has ever produced have been just those who were, in themselves, as to their own favourite theories and philosophies, the most absurd of idolaters! Come out, and be ye separate! Touch not, heed not, the unclean thing! Purify yourselves from all idolatry! But, above all, from the love of self, of self-teaching, of self-praise, and self-aggrandizement.

Δικαιοσυνη.

For The Churchman.

CHURCH BROTHERHOODS—SHALL THEY BE SUSTAINED?

It is easier to pull down than to build up; easier to excite prejudice than to annul its effects. In the formation of a Church-brotherhood, in this city, under the title of the Protestant Episcopal Mutual Benefit Society, the few who met together had to give their time, and, after the organization was effected, they were obliged to exert themselves in order to enlarge its growth and promote its prosperity. By their management, industry, and zeal, the society made steady progress; and, after awhile, becoming widely known, in various cities others sprung up, founded on like principles, and having in view the same ends. No one thought for a moment that there was anything here which could call for animadversion from Churchmen, while every one supposed that such organization, whose very purpose was good, would be gladly welcomed, and meet everywhere the encouragement which they seemed so well to deserve. If any one had come forward a few months ago, and asserted that, at this time, voices would be raised, and pens employed, to oppose with energy and power, these brotherhoods, he would not have been listened to for a single moment. It appeared impossible that anything of the kind could occur. The spread of the brotherhoods throughout the United States, it was believed, would be hailed with delight, and the New York Society saw with satisfaction that the example which it set was being followed elsewhere with prospects, in all respects, favourable.

But now there arose an opposition, and, in a very short time, we were apprised that the brotherhoods were an injury to the Church—that they were doing more harm than good, and that they should be broken up, and forever abandoned. When the main difficulties had been overcome—when the desire had grown stronger for enlarging their sphere of usefulness—when they were actually proving their value, and when they had reason to expect that those high in the Church would lend them their influence and aid, there comes this unlooked-for denunciation, which, of course, if continued, must be detrimental to their interests, even if it should not succeed in effecting their overthrow. But is it deserved, and should it be persisted in?

In my opinion, there is nothing in these brotherhoods which should lead any one to look upon them with suspicion, and to strive for their suppression. They are not arrayed against the Church; they do not wish to deprive it of any of its rights or privileges; they are not injuring it, in any manner, in what they are doing. It is preposterous to think that the Church has received one iota less support from their members than it would have received, if these members had never combined thus for any certain object. Their connection with it is as firm as before, and they are as ready to do what they can for its general prosperity.

But the bone of contention is this. We are told constantly that there is no need of such societies; that the Church itself is one general brotherhood; and that whoever belongs to it, and does his duty faithfully, has no occasion to look elsewhere for assistance in the day of adversity. The trouble, however, is that the Church *is not* the temporal protector which it might like to be: and at present to expect from it pecuniary aid for all to whom this might very properly be given, is visionary in the extreme. It does as much now as it did before the brotherhoods were formed, never finding them in any way to counteract its efforts for good. But the brotherhoods, too, *are doing* good—not getting ready to do it—and there are those who with joy can bear witness to this fact. To say nothing of others, we might point to the widows who, in consideration of the former connection of their deceased husbands with these societies, are each receiving from them a sum equal to each of seven per cent. interest per annum, on a capital of about seven hundred and fifty dollars. Ask them whether the brotherhoods, from what they know of them, are deserving of censure? And yet it is well understood that the payments made to them are not acts of charity; they are the fulfilment of the obligations of the societies, and the money is not grudgingly given or felt to be a tax upon any of the members.

But where, in these instances, are found the services of the Church? It, we are told, is the real brotherhood, and that the same ends would be gained by a connection with it, thus making any connection with any other body superfluous. Let us see. Those deceased members were *its members* while they lived; but the Church has not made appropriations in aid of those whom they left behind to feel and mourn their loss. It has no fund from which to meet any such demands, and unless there had been the brotherhoods, there would be no such payments; those who are now entitled to assistance, because of their misfortunes, would find themselves without any stipend, and the Church, we may say, would be none the richer for their deprivation. It is idle to maintain that it *ought* to provide—the bare fact that it does not is before us; and we must act upon that in our endeavours to protect our mutual interests. To do nothing for ourselves because the Church *should* under certain circumstances *bestow relief*, when we see that it actually cannot, for want of means, displays but little wisdom. It has need for all the funds in its possession, and we can see no prospect ahead of its being able to grant stipends, however much they may be deserving, to whom they would otherwise be given.

If every member of the Church belonged to a brotherhood, the Church would lose none of her vitality. If no brotherhood had ever been organized, we may say, I think, with perfect confidence, that the Church to day would be no more flourishing than it is. There is no likelihood that the purposes of the brotherhoods will ever be accomplished without this separate organization. Even if in New York, for example, there were one general brotherhood which comprised every member of the Church, and this in effect, as far as the city is concerned, made the Church the actual brotherhood, there would be an absolute necessity for some similar system as that now in vogue. The brotherhoods, as already said, have no desire or intention of setting themselves up against the Church, and having in the results already produced witnessed the fruits of their existence with gladness, they cannot but regret that, now when they are likely, if duly encouraged, to have their usefulness increased, they are meeting with opposers who are striving to stop their growth, and thus put a limit to their future operations. It is to be hoped, however, that they will again be viewed in their true light, and that those who are now working against them, will ere long see ample reason, in the good they are doing, to reverse their opinion and give them their hearty support.

Respectfully, O. B. W.

New York, Dec. 23, 1854.

FOR THE YOUNG.

A TRIP TO MONT BLANC.—Twenty or thirty years ago, when railways were little more than dreamed of, and solemn old stage-coaches were the only means by which our good fathers and mothers ventured, after much thought and care, to make a long journey of fifty miles, a trip to Mont Blanc would have been looked upon as a very rash and dangerous affair, if not altogether as an impossibility.

But now such a trip, of thousands of miles, is regarded as a very pleasant and safe excursion, as easily arranged and made as a visit to Windsor, or a six hours' ride on the "*Highflyer*" to Brighton was in the quiet days of George III. We travel thirty or forty, or even fifty, miles an hour; we can breakfast in the county of Surrey, and sup the same night in the far-off and rocky Cornwall, and see a great many sights by the way. So that, as may be expected, the number of travellers through England, and far-off lands, has of late waxed greater and greater, until the rarity is to meet with a friend who has not seen as much of foreign countries as his own.

Among the thousands of travellers who of late years have found their way among the snowy mountains of Switzerland,—and among the many Smiths,—Mr. Albert Smith is one of the most famous. So famous has he indeed become, that even the Queen herself, and the royal Prince, with all their noble family of princes and princesses, have actually paid him a visit to hear the account of his travels, and above all, his ascent to the top of the famous Mont Blanc, which rears its snow-crowned head, amid the giant Alps, to the wonderful height of fifteen thousand feet above the level of the sea. What the Queen and the Prince heard and saw, we will now try to tell our readers. We must make haste, for the clocks have already told seven, and Mr. Smith begins at 8 P. M.; we have some distance to go, and his hall is always crowded. We will therefore hail an Atlas omnibus, ride smartly over poor old crazy Westminster Bridge, and, as we pass, just catch a glimpse of the grand and beautiful houses of Lords and Commons, which Mr. Barry is, we believe, at last about to finish. The Thames here looks a noble river, and the solemn towers of Westminster Abbey, the new palaces, and Westminster Hall, rise very grandly on its crowded bank. The grey mist, however, is fast rising, and the view is rather cloudy, so that we do not see them to advantage. The noble street stretching from the abbey up to the fountains of Charing Cross, is Parliament street, and is filled with a host of striking and most interesting buildings,—Whitehall Palace, the Horse Guards, the Treasury, the Admiralty, and many other hardly less important. We pass very rapidly through this street, crowded as it is, it being more than wide enough to drive a half-dozen carriages abreast. From this a drive of ten minutes more brings us into the land of club-houses, and shops that look more like palaces than places of mere trade. At the corner of Regent street we must alight, and walk as quickly as we can down a half mile of Piccadilly, a broad and well-built street of lofty houses, a mile or two in length, between two of the great parks of London.

Here we are at last. It wants twenty minutes to eight as we enter the doorway of the Egyptian Hall, in which our Swiss traveller has fitted up a room for Mont Blanc. The passage and staircase are already filled with anxious visitors, all waiting to pay and gain admission. We must join the crowd, and in five minutes more have got our check, secured a good seat, and begin to look about us. The room is not a very large one, and looks smaller than it really is because it is so well filled. Hundreds of happy faces on all sides of us. We are glad to see so many children, all waiting most anxiously for the wonders to begin. Let us look about us a little. The whole place is beautifully fitted up with great taste and skill. On the walls right and left are hung Swiss curiosities and specimens of many kinds. One part is made to look like the roof of a Swiss chalet, ornamented with thatch, creepers, and bunches of grapes, wheat, &c. Long, snowy icicles droop here and there among the flowers and other ornaments, and patches of white, frozen snow glitter among the heads of bears and the chamois goat. Before us, and stretching along in front of the little stage (like a small theatre's), is a tiny lake of clear water, with miniature fountains in full play, and groups of starry water-lilies peeping above the surface, among tall reeds and grass. In the corner on the right hand is a small, square stage, with a desk in front of it, and a narrow door behind it. By the side of this hangs a tiny clock, on the very point of striking eight.

The instant it strikes, the door opens, and in walks Mr. Albert Smith, with large whiskers and a long black beard, more like some fighting captain from France than quiet Mr. Smith the traveller. He is a little man, with sharp eyes, and the nimblest of all tongues. But he is waiting to begin his story,—for the seven hundredth time, to-night,—and seems as fresh and lively about it as if he had made but a dozen trials before.

He begins by telling us, in a good-humoured, merry way, of the old and new roads to far-off Switzerland, and all the different ways of travelling them. He shows us in a trice how uncomfortable an old wagon the French diligence is; how it is made up of horrors and disagreeables, and how many long, long hours you had to pass in one when you landed in France before you got to Paris. Then we hear of all the comforts of steam, and whiz off from London Bridge station by the South-eastern line to Dover. From Dover we sail across to Boulougne, thence by rail to Paris, and so on to Strasbourgh and to Basle, a beautiful city on the Rhine, of which we now have before us a very bright and beautiful picture, with a fine bridge crossing the blue waters of the Rhine. He tells us lots of funny stories by the way; especially one of Holbein the painter, who, wishing to get away from some work which he had to do for his master on the ceiling of some great building, cleverly painted a pair of legs, which looked like his own, hanging down from the scaffold where he was at work. His master now and then looked in to see if all was right, and observing the legs hanging down in the right place, went away quite content, until he was utterly amazed one day at meeting Holbein himself just outside the door of the church.

From Basle we travel over the beautiful waters of the Rhine, as well as some distance on land by rail, to the fair lake of Zurich; and now are really among the giant mountains of snowy Switzerland. From thence, sometimes by boat, on clear, silvery, fairy lakes, sometimes on foot, trudging stoutly on, with hundreds of other travellers from all parts of Europe, we make our way pleasantly on to the Rigi Kulm Hotel, where tourists collect in great numbers at the foot of the mountains, looking over the valley of the Goldan to a vast range of mountains called the Rossberg. There is a sad, sad tale connected with this mountain. Some years since a huge mass of mountain range, upward of three miles square, suddenly gave way, and came crashing down from a height of 5,000. It utterly annihilated a whole village, with all its inhabitants.

Next we have a beautiful picture of the lake of Lucerne, and on the bank of it a picturesque little chapel in memory of William Tell, the famous Swiss archer, who fought so nobly against the tyrant of Austria.

When the projected railway between Basle and Lucerne is completed, the tourist can be conveyed entirely by steam from Westminster to the market-place at Altorf, where Tell is said to have shot the apple on his son's head. But we must hasten on, and at last reach the little village of Chamouni, lying peacefully at the foot of the vast snowy range of which Mont Blanc is the highest peak. This queen of the snowy Alps is fifteen thousand feet above the level of the sea, and the only available route to it lies among such vast wildernesses of snowy waste and cliff, precipices and mountains of ice, black jagged rocks and dark gulfs and ravines, almost all wrapped in eternal frost, that its ascent was for centuries looked on as impossible. We cannot here mention all the attempts made to ascend it; but the first real ascent was made in the year 1786, by James Balmat, a poor guide of the village of Chamouni, who had been left by some ill-natured companions at night-fall, amid the snowy wastes, many thousand feet up the mountain-side. "He had no food, and was but poorly clad, night was rapidly coming on, and the frozen flakes fell more heavily every moment. He therefore got under the lee of one of the rocks, and contrived to heap up against it sufficient snow to form a niche, into which he crept, and blockaded himself as well as he was able from the storm. And there, in awful, unearthly silence, with limbs inflamed and stiffened by the labour he had undergone, he passed the long hours of the uncertai night." At last the morning broke, and as the light dawned over the snowy waste and mountain tops, he bravely determined to go on in spite of all difficulties. He persevered, and after terrible suffering at last stood on the summit of the giant mountain. The victory was won, and a route to this apparently inaccessible point discovered. Balmat returned that night to Chamouni, more dead than alive, and did not leave his bed for five weeks. His success he for a time kept secret.

When a route was once found, many attempts were made in the following years to rival Balmat, but few with success. Balmat himself afterward perished miserably among the snowy wastes of the mountains, while searching for grains of gold among the rocks. In 1787 the philosopher De Saussure, with eighteen guides, was at last successful, and stayed on the summit of the lofty mountain for four hours. He could make very few of the experiments he wished, and all suffered severely from the rarity of the air and the unbroken glare of snow. He had cherished the hope of ascending the mountain for twenty-seven years. Many years now passed before the terrific ascent was again attempted with success. From the year 1802 to the present time upward of thirty different parties of tourists (among them two women) have won their way to the summit; and during this time many lives have been lost, and much suffering undergone. But our brave friend Albert Smith was not, he tells us, to be frightened by any such perils, and after having dreamed all his life of Mont Blanc, at length, in the Summer of 1851, made the ascent with three other Englishmen. How they managed this, with all they suffered and all they achieved, he tells us in his own funny and amusing way; and by the help of a series of large and most exquisitely coloured pictures brings the whole scene before us. We have now only space to give a rapid sketch of them, and to beg our readers to travel as soon as possible to Mont Blanc in Piccadilly, where they will learn more about the wonders and dangers of the Alps in two hours than books will teach in fifty. They will also have a chance of seeing the splendid diamond-pin given to Mr. Smith by the Queen herself, who more than once has paid him a visit. Some idea may be formed of the expedition from these facts. Each traveller had four guides (making altogether twenty), all well equipped, and armed with long spiked poles. The provisions for the journey included about one hundred bottles of wines of different sorts, three of brandy, fifteen joints of meat, four dozen fowls, and other things in proportion, not omitting cheeses, chocolate, salt, and bread.

Their way for a few hours lay chiefly among stunted copses of pines and shrubs, by a narrow and rugged path, until we see them winding along the face of steep cliffs, crossing sheets and oceans of icy desert, and climbing precipices of terrific height, where the only steps were in notches cut in the solid ice by the guides' axes. A single false step would, again and again, have hurled them down to sudden and certain death. They all wore green veils to keep off the glare of snow, and about 4 P. M. reached some wild peaked rocks called the "Grands Mulets." Here they feasted heartily, and rested until midnight, when they again set out over the frozen waste, beneath a glorious moon and bright stars, to undergo new perils and fresh toils, toward the snowy summit, still far off. They suffered much from intense thirst, the dazzling snow, and most of all from the rarity of the air, which often caused bleeding at the eyes and nose, and turned their faces blue. It cost them two hours in one place to climb but three hundred feet up a precipice of ice. But at length, after twenty-six hours' incessant toil, they were rewarded with success. They stood at last on the famous summit, and looked forth on such a scene as probably the world cannot equal. Shut in by endless ranges of snowy wastes and peaks (the nearest, which seemed close at hand, being seven miles off), the eye might range from the plains of Lombardy to the blue hills of Burgundy, or the Black Forest of Germany. All around was sublime, grand, and terrible, where Winter's throne seemed fixed for ever by His almighty hand who hath built up the mountains, and made fast the eternal hills. Here doubtless they forgot their toils, and all thoughts of self, as they felt and owned the awful grandeur of His handiwork, who "dwelleth alike in the secret places of the earth, and filleth all things with His presence."

That night they supped royally at Chamouni. Their ascent occupied twenty-six hours, their descent not half the number. They were welcomed by a procession of villagers; guns were fired, bouquets given away, ladies waved handkerchiefs, and men cheered, and so ended the triumph.

We thank Mr. Smith for a pleasant and instructive evening.—*Penny Post.*

NO MOTHER.—She has no mother! What a volume of sorrowful truth is comprised in that single sentence—no mother! We must go far down the hard, rough paths of life, and become inured to care and sorrow in their sternest forms, before we can take home to our own experience the dread reality—*no mother*—without a struggle and a tear. But when it is said to a frail young girl just passing from childhood toward the life of woman, how sad is the story summed up in that one short sentence. Who now shall administer the needed counsel—who now shall check the wayward fancies—who now shall bear with the errors and failings of the motherless girl?

Deal gently with the child. Let not the cup of her sorrow be overfilled by the harshness of your bearing, or your unsympathizing coldness. Is she heedless of her doing? Is she forgetful of her duty? Is she careless in her movements? Remember, oh, remember, "she has no mother!" When her young companions are gay and joyous, does she sit in sorrowing? Does she pass with a downcast eye and languid step, when you would fain witness the gushing and overflowing gladness of youth? Chide her not, for she is motherless; and the great sorrow comes down upon her soul like an incubus. Can you gain her confidence, can you win her love? Come then to the motherless with the boon of your tenderest care, and by the memory of your own mother, already perhaps passed away—by the fullness of your own remembered sorrow—by the possibility that your own child may yet be motherless—contribute, as far as you may, to relieve the loss of that fair frail child, who is written, Motherless.

A man seldom has much leisure, if he is much inclined to use it.

FREE CHURCHES.

A correspondent of the *Banner of the Cross* gives the following illustration of the successful operation of the Free Church system in Virginia :—

Your notice of the erection of a commodious parsonage for their rector, by St. John's Church, Wheeling, induces me to send you a very brief sketch of the origin, character, and present condition of that active, energetic, and devoted band of churchmen composing the communion of St. John's. The formation of this parish was the effort of some six or eight active and intelligent laymen, of St. Matthew's Church, in this city. They saw and felt the necessity for a second congregation in this growing place, and actuated by love to CHRIST and His Church, they determined to make the effort, and made it a condition of their projected enterprise, that, if successful in erecting a church edifice, THE SEATS SHOULD BE FREE FOREVER. The excellent Rector of St. Matthew's gave the undertaking his hearty approval; the Rev. James D. McCabe, D.D., was invited to take charge of the movement—a new parish was organized; and on the 6th of February, 1850, St. John's Church was opened for the first time for public service.

The number of communicants at the time of the organization was twenty-six, the larger part females. The whole number of communicants connected with the parish since its formation, including removals, withdrawals, suspensions, and deaths, has been 120; there are at this time 92 communicants. There have been 150 Baptisms and 62 Confirmations. There has been raised for building churches in other dioceses, and in destitute places in our own diocese — for diocesan, domestic, and foreign missions, and other Church purposes, $1,000. There is now being finished a pleasant and commodious parsonage for the Rector, at a cost of $3,500, and an effort is being made to erect a church in an adjacent town. The best of all is, *the parish is out of debt*. All this has been done in addition to building their own church, supplying it with bell and organ, and paying the usual parish expenses, minister's salary, &c., making for these purposes, including sums above stated, the moneys raised in less than five years, by this new parish, amount to ten or eleven thousand dollars. This, too, has all been done within themselves—out of their parish proper they have not, all told, received aid to the amount of $300. Difficulties growing out of location and prejudices, have all been overcome, and we think the parish stands now upon a secure basis. *No word of warm and hearty encouragement has been spoken to them by those high in authority, except the Assistant Bishop, whose presence and counsel has always encouraged them not to weary in well-doing—while he may have thought differently from them in some things, he has always cheered them in their Christian labours.*

The success of this parish thus far, illustrates an important fact, that the maintenance and setting forth the Church as it is exhibited in the prayer-book, is the safest and surest way to build up its waste places, and crowd its courts with living converts. The Rector of St. John's has endeavoured to act conscientiously in making the prayer-book his guide in the arrangement of his services, and in their proper celebration, without addition or abridgment. All the Festivals and Fasts appointed by the Church are duly celebrated, the Rubrics strictly complied with. The people have been instructed out of the Scriptures, and he has ministered the "doctrines, sacraments, and discipline of Christ, as the Lord hath commanded, and as this Church hath received the same." He has striven to comply with the 28th Canon of 1832, and in all this, he has been *fully* and *nobly* sustained by his people. In addition to two full services in the parish church on Sunday, the Rector holds an afternoon service, and preaches in the adjoining town (Relche Town). There is a weekly service and lecture on Friday evenings; on the occurrence of festivals, saints' days, ember days, there is regular full service, and daily services during Lent. The congregations are steadily increasing. The blessing of GOD, without which nothing can prosper, seems to rest upon the pious and prayerful labourers of St. John's.

This is but a meagre sketch; your interdiction of long articles has forced me to avoid prolixity. I hope it may induce others to take courage, and at the same time show that *free seats* can be sustained if the proper effort is made, depending upon the arm of Him who has said of His Church, "The gates of hell shall not prevail against it."

THE FATHERS OF THE CHURCH.

To see how from small beginnings greatness and celebrity have been achieved; to watch in the child the first symptoms of the spirit which afterward has led to wonderful and heroic actions, leading on the human race under its guidance to grandeur and glory, is, even in temporal things, a sight beautiful to look upon, and the life even of Alexander or Napoleon has a charm about it, which surpasses the more philosophical analysis of the mere historian. How much more so is this the case when we pass away from the temporal history of men to their spiritual history; and how much more so still, when we advance into the ages when the Church first began, and behold her early bishops, martyrs, and confessors, rising up before us, and with the Spirit of God, subduing the world, and winning nations to the fold of Christ.

In the biography of the first Christian ages, men seem to spring forth, not as they do now from the ordinary repose of a quiescent orthodoxy; but there is rather a suddenness of life assumed, sometimes out of direct heathenism, or sometimes out of that carnal philosophy which so long polluted and disturbed the ancient world. Great Christians seem to issue into life, as it were, full armed, a sort of Cadmean progeny; such, for instance, as St. Ambrose, a layman one day—chosen bishop the next. They fight the battles of a faith which they learn, not from parents, nor from schools, but from the special intervention of the Holy Spirit; they plunge in the first ardour of the divine light into the deepest truths of the Gospel, and master them at once; they bear the Cross deeply set within their hearts, and sustained on high in the full confidence of their faith, fear nothing. A living stream of fire glows within, and leads them on to withstand kings and to beard multitudes; all things give way before them, and even when they die, it is only by their suffering and their blood to propagate the Church the further. By the study of the cell, the oratory of the preacher, or the power of the episcopal chair, they all work onward in parallel lines; and whether they testify their Lord by the confessor's sufferings, or the martyr's crown, it is the same advance made by one united body, in the kingdom of the Gospel; whether kings are to be rebuked, as by St. Ambrose,—heresy to be subdued, as by St. Athanasius,—or heathen philosophy to be overcome, as by St. Augustine,—again it is the same. In all the spirit of God is manifest, guiding and leading men's hearts, as now we never see, and confirming the promise, then still breathing on the infant Church,—"As My Father hath sent Me, so send I you."

All these are matters of thought and objects of admiration, worthy of the highest and the best. As pictures or statues set before the artist in his studio, to gaze upon and fill the mind with a correct and classical spirit, so these holy men stand before us, objects of wonder and patterns of godly imitation. While we read, we cannot but think how little we of this present age are in comparison with them; how poor our theology as well as our learning; how slight and inefficient our devotedness and sanctity of life; how timid and lukewarm our zeal. But though we cannot approach, even remotely, the character of their Christianity, still the perusal of their lives will not leave us without benefit. It will present us to ourselves, and show our miserable infirmity, and so doing, stir us up to something akin to a desire to go and do likewise, which desire may, in God's good time, realize itself in action.—*Rev. W. J. E. Bennett.*

EDUCATION—ITS USE.—There are several ways of reforming men: by the laws of the civil magistrates, and by the public preaching of ministers. But the most likely and hopeful reformation of the world must begin with CHILDREN. Wholesome laws and good sermons are but late ways; the timely and most compendious way is a good education. This may be an effectual prevention of evil; whereas all after-ways are but remedies, which do always suppose some neglect and omission of timely care.—*Archbishop Tillotson.*

CONVERSION.—The desire of the conversion of souls is nothing else but spiritualized humanity.—*Howe.*

Congregational Singing and Responding.

The following forcible remarks upon this subject are from an admirable English publication on the Reform of Church Music,—

We are wholly at a loss to discover any justsfication of the practice of a congregation being superseded by a choir, in the formularies of the Church, or in any authoritative document whatever: and certainly we are aware of no elements of advantage of any kind which appertain to it.

On the contrary; we are persuaded that it is opposed both to the usage of the Church previously to Romanist innovation, and to the view and intention of our Reformed Church, as distinctly inferable from her Rubrics and Canons: fully as much as it is opposed to common sense, and devoid, to the perception of—we think we may say—most persons, of devotional and edifying effect.

For, 1st, In the ancient Church there is ample evidence that the Congregation had this right reserved to them.

St. Basil says, "If the sea be fair, how is not the assembling of the congregation much more fair, in which a joined sound of men, women, and children, (as it were of the waves beating on the shore,) is sent forth in our prayers?"

Also, "In all churches, every man pronounces his own confession with his own mouth."

"Hilary plainly intimates," writes Bingham, "that both the prayers and hymns were such as all the people, with an audible voice, might join in them. * * * 'Let him,' he says, 'that stands without the church hear the voice of the people praying; let him perceive the glorious sound of our hymns, and hear the responses of our devout Confession in the offices of the divine sacraments.' He that can make out all this from the people's silent consent in heart only to the minister's prayer, without any vocal joining in forms of prayer and praise, may make anything out of nothing; and it were not worth while to produce any manner of evidence for such a man's conviction."

And after quoting many authorities upon the subject, Bingham thus sums up the matter:

"From all this, it is as clear as the sun at noonday, that the people generally had a share in the Psalmody of the ancient Church; and that this was not an exercise strictly confined to the canonical singers, or to any particular order in the Church; but that men, women, and children were all allowed to bear a part in it, under the direction and conduct of Precentors, or those who presided in this and all other offices of the Church. Therefore the reflection which I have formerly made upon Cabassutius I cannot choose but here again repeat, who charges this way of singing as a mere novelty and Protestant whim, because it differs from the present practice of his own Church; though it be exactly agreeable to the practice of the ancient Church in all its several methods, and in all ages since the Apostles. It is evident, beyond all contradiction, that the people always enjoyed their ancient privilege of joining in this divine harmony; and were encouraged in it by the greatest luminaries of the Church."

How far, secondly, any intention of the Reformed Church, that the congregation should not join audibly with their voices, becomes more apparent in the Rubrics of each successive revision of them, will appear from their juxtaposition.

1549.	1552.	1662.
	"A general confession to be *said of the whole Congregation* after the Minister."	
	"The *people shall answer*	..here and at the end of all other prayers, Amen."
The Lord's Prayer is to be said by the Minister with a loud [audible, 1662] voice.		
		"the *people* repeating it with him both here and wheresoever. . ."
"Then likewise he shall say, 'O Lord, open Thou,' &c. *Answer*, 'And our mouth,' &c."		and so of other responses.
"Then shall follow, 'Te Deum laudamus,'		..be said or sung.."
"The Minister shall say the Creed and the Lord's Prayer with a loud voice."	"Then shall be said the Creed by the *Minister and People*.	..sung or said.
	"Then the *Minister, Clerks, and People*, shall say the Lord's Prayer with a *loud voice*."	
"Shall be sung or said this confession (Athanasian Creed)		..by the *Minister and People*.
The Litany shall be said or sung.	"Here followeth the Litany to be used.."	..to be sung or said.
	"Then shall the Priest rehearse distinctly all the Ten Commandments: And the *People shall* after every Commandment ask, &c. Each Petition being marked '*People*.'"	
"The Priest shall begin, 'I believe in one God;' the Clerks shall sing the rest."	.."Shall be said	..sung or said the Creed."
"The Priest shall begin, 'Glory be to God,' &c. The Clerks, 'And in earth peace,' &c."	"Then shall be said or sung, 'Glory be to God,' &c."	
	Then the Bishop with the Clerks [Clergy, 1662] and *people* present shall *say or sing* the Litany as followeth, with the prayers following. (Ordering of Deacons.)	
	The Congregation shall sing the Creed.	The Nicene Creed shall be said or sung. (Ordering of Priests.)
"Then Psalms in order as they be appointed.		..shall be said or sung the.." (Evening Service.)

The English version of the 18th Canon of 1604 directs that—

"None, either *man, woman*, or *child*, of what calling soever, shall be otherwise at such times busied in the church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered; saying in their due places *audibly* with the Minister, the Confession, the Lord's Prayer, and the Creed; and making such other *answers* to the public prayers as are appointed in the Book of Common Prayer."

In *Queen Elizabeth's Injunctions*, 1559, No. 18, it is ordered that—

"The Priests with other of the choir shall kneel in the midst of the Church, and say or sing, plainly and distinctly, the Litany, with all the suffrages following, to the intent the people may hear and *answer*."

In *Archbishop Grindal's Visitation Articles*, 1576, No. 6, it is inquired—

"Whether [in the Cathedral] your Divine Service be used * * * * in manner and form prescribed in the Queen's Majesty's Injunctions, and none otherwise?"

In *Bishop Wren's Orders, &c. for Diocese of Norwich*, No. 5, 1636, it is directed—

"That the people do *audibly* make *all answers* in the Litany, and all other parts of the service, as is appointed in the Book of Common Prayer; and to that end to lead the common people therein, that there be a clerk in every parish that can read sufficiently."

This last refers to parish churches. But it shows in what way Bishop Wren understood the Rubrics to affect the people in churches in which it may be presumed there was no choir. And there is nothing whatever to show that the same Rubrics ought to be interpreted in a directly contrary sense in "places where they sing." Rather, one might imagine, it is to be inferred from it that the choir in the latter stand in place of the clerk in the former—to lead the common people in the answers, &c.

Lastly, we may quote the authority of the Bishop of London against the theory under discussion; who (though he is not speaking of Cathedrals in particular, but generally of churches) says, "Our Reformed Church justly glories in a form of public prayer so framed that the people may both understand it *and bear a part in it*."

In the face, then, of all these authorities we cannot consistently adopt this theory.

THE EVIL OF DISUNION AND DIVISION.

We find the following sound and seasonable censure of the spirit of party, and the evil of disunion and division, so unhappily prevalent, in the recent Charge of the Lord Bishop of Nova Scotia, with a copy of which we have been favoured:—

What can be more unseemly than for brethren in the ministry to be forever assailing one another, instead of dwelling together in unity, exciting prejudices and suspicions against those who are equally conscientious and zealous with ourselves, merely because they do not happen to view things precisely as we do, because they cannot pronounce our shibboleth? There is a much nearer agreement, in reality than in appearance, between some of those who are thus opposed to each other. Often when closely investigated the difference is found to be only or principally in the use of words, and when the doubtful term is defined, they who have been contending most fiercely discover that they both meant very much the same thing.

Do not then make a man an offender for a word. Earnest, spiritually minded men, may be found on either side, and looking to those points in which they agree, rather than to their differences, they ought to oppose a united front to the numerous and formidable foes, by whom we are surrounded. Disunion, and strife, and imputations of unsoundness, afford an advantage to the adversary; and while the soldiers are turning their weapons one against another, the enemy triumphs, and the cause of truth suffers.

A certain degree of latitude is undoubtedly allowed by our Church, and we would not desire to deprive any one of his liberty, *but we would impress upon you that this must be allowed on both sides, whereas unhappily we find those who claim the utmost license for themselves desiring altogether to deprive their brethren of the same.* We find men, who are extreme, even transgressing the utmost limits that can fairly be claimed, yet reproaching those who do not go near as far in the opposite direction, and wishing to drive them from the Church, of which they are no less faithful and useful ministers than themselves. This is surely altogether indefensible; let us take heed, and remember His word who hath said: "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again."

What strange inconsistency we sometimes observe, *when they who talk of the duty of charity toward those who differ from us, and make an ostentatious display of fellowship with those who repudiate our orders, impugn our doctrines, and separate themselves from our communion*, nevertheless regard with suspicion, and treat almost as aliens, their brethren who minister at the same altar, who profess the same faith, acknowledge the same standards of doctrine, and are partakers with them at the same Holy Table.

Consider, my reverend brethren, what effect this must produce upon those who have to look up to you as teachers and guides. Let us indeed endeavour to live peaceably with all men, and treat with kindness and consideration even those who are without; *but let us ever feel that there should be a bond of union between those who eat of the same bread, and drink of the same cup, which there ought not to be, which there cannot be, between us and any others.*

These divisions and dissensions within our Church, have more, perhaps, than anything else driven mistaken men to apostatize from the truth, and to seek shelter in that corrupt branch, which seduces by a delusive appearance of unity. And those who in any way promote such dissensions, must bear the guilt of their brother's blood. Unity is not a mere ideal good, or creation of the imagination having no real existence. It is an object to be sought after, worth any sacrifice, if it can be obtained by legitimate means; and this cannot be doubted by any one who studies the Epistles of St. Paul, still less by any one who reverently meditates upon the meaning of that oft-repeated prayer of our Lord: "that they all may be one."

STIPENDS OF THE CLERGY.

At the Convention of this diocese in 1853, it will be remembered, a committee was appointed "to consider whether any and what steps are proper to be taken to secure a more permanent and generous support for the clergy." This committee, consisting of Messrs. John Jay, Ogden Hoffman, James F. DePeyster, John R Livingston, and John A. Dix, addressed to each of the clergy a circular, containing certain questions, to which answers were requested. At our late Convention the committee made their report, which was ordered to be printed and made the special order for the next Convention. The following is an extract:—

The replies to these questions show that the number of parishes in the rural districts of the Diocese which are supplied with a glebe, a parsonage, and sufficient provision to meet the reasonable want of the pastors, is comparatively small.

In one-half of the parishes in this Diocese there would appear to be *no* glebe, *no* parsonage, *no* endowment; and in a majority of cases, the salaries are insufficient in amount for the support of the clergymen, and are too often irregularly paid.

The partial returns obtained by the Committee do not enable them to state with accuracy the *average* rate of the salaries paid throughout the Diocese; nor, for the purposes submitted to them is such an inquiry necessary.

In some of the city parishes it is believed that a generous provision is made for the Rector, and in these parishes the liberality of the congregation toward the Church is generally felt far beyond their parish limits. In those of the country parishes, where the Rector has the advantage of a glebe and parsonage, and of kindly, thoughtful, and helpful parishioners, a salary of less than a thousand dollars is sometimes found sufficient to enable a married clergyman to live comfortably.

But in the majority of cases, both in the city and country, where the salary ranges from one thousand to five hundred dollars, sometimes with, but more generally *without* a parsonage, it would appear to be frequently quite insufficient for the support of the clergyman and his family, even though they practice severe economy and daily self-denial. Of the parishes whose circumstances have been brought to the knowledge of your Committee, the Rector of more than twenty receives less than five hundred dollars a year. Of these twenty, the salaries of one-half do not exceed three hundred dollars; and this, too, in instances where the clergyman is marrried, and has a family.

In one case, a clergyman doing duty in two parishes, receives but two hundred and fifty dollars for his services in both. In another, situated in a wealthy country, the pastor has "a parsonage and two hundred dollars, with no other perquisites than gloves and scarfs at funerals;" and in one case, that of a city Missionary, instead of receiving a salary, he states that he has been expected, and compelled, to advance moneys for church accommodations.

The letters addressed to your Committee compel them to believe that a well grounded anxiety, in regard to the present and future support of their families from the scanty provision made for them, is felt by a majority of our rural clergy, and by many also in this city, and have satisfied your Committee that the insufficiency of their salaries has frequently occasioned, among our worthiest pastors, the most annoying pecuniary embarrassment, and sometimes painful distress and pinching poverty.

One clergyman, in illustration of the point, refers to the case of a reverend brother of high character, good talent, and more than respectable scholarship,—a faithful and dilligent labourer in the Church, who confessed to him that *he could not afford meat at his table more than once a week.*

Another mentions, that on one occasion when ten clergymen had met together in the Northern part of this State, the question was incidentally asked, and from curiosity passed round, "Does your salary support you?" and the answer was invariably "No."

Your Committee do not deem it necessary to recount more particularly the painful proofs upon this point which have been brought to their knowledge.

The replies to the second question, whether the salaries have of late years increased proportionally to the rise in the price of provisions, and the comforts and necessities of life generally, are, as may be inferred from the facts already stated, generally in the negative.

Railroads have, to a great extent, equalized the price of produce throughout the State, and nearly doubled the cost of livng. Yet in few parishes has an increase been made in the salary—and in these it has been but trifling—while every department of industry has been advancing, pastoral salaries have declined; while all other labourers are growing richer, the clergyman would seem to be growing poorer.

In one parish, where forty years ago the salary was five hundred dollars, it is to-day but four hundred and fifty.

In another case, on the death of a clergyman to whom was paid a salary of twelve hundred dollars, a successor was called at six hundred, the difference being used to pay off the debt of the church; and one of the correspondents of your Committee refers to statistics, as proving that not only in this Diocese and this Church, but in the Republic at large, and among the clergy of all denominations, the average clerical income is many times smaller than that of the medical or legal professions; and there is reason to believe that a majority of our clergy of this Diocese, men of education, intelligence, and refinement, receive for their services in the Church a less amount than our journeymen carpenters and other mechanics obtain by their handicraft.

In addition to the inconveniences experienced by the clergy from the smallness of their salaries, they are frequently subjected to additional and unnecessary annoyance by the manner in which it is raised, and the irregularity with which it is paid.

One clergyman, for instance, whose salary is three hundred dollars, who has to pay one hundred and forty dollars for a house, and to support his family by teaching, thus describes the remissness on this point prevailing in his parish:—"When about nine or ten months have passed, I get a portion of the $300; the rest has usually been handed in after the expiration of fifteen months; so that practically, as a means of support, my salary is of but little use."

The mode frequently adopted, of raising salaries by *subscription*, is represented as precarious and humiliating to the pastor. In many cases he is expected to perform the disagreeable task of collecting it himself; and where he is spared this annoyance, the duty is not always promptly performed by the vestry, but he is frequently exposed to the inconveniences of debt, not by any fault of his own, but simply by their delay, in the collection and payment of his small pittance. In a few instances, but the committee believe the number to be quite small, the salary would appear to be partly paid in eggs, vegetables, and provisions; and in some parishes, parishioners are disposed to set off any claim they may have upon the pastor against their subscription for his support; thus involving their personal accounts with the debt due him by the Church, creating unnecessary perplexity, uncertainty, and confusion.

The result of this insufficient and irregular remuneration to our clergy has frequently compelled, as your committee find, a partial, and occasionally a total abandonment of the duties of their office.

"I have been again and again called on," writes a reverend rector, "to aid even with the scantiest pittance, clergymen destitute of the daily necessities of life, and *concealing themselves through misery.* I know educated, respectable, and worthy clergymen, who, to avoid unqualified want and the possible starvation of their families, and with an unabated love for their sacred calling, are now engaged in secular (and I do not here mean academical or literary) avocations. It is not uncommon for pastors of congregations, in hopeless poverty, to relinquish the scene of their loved and chosen labours in city and country, and teach schools, or give private lessons, or engage in the department of ill-remunerated literary labours."

The fact of modest, meritorious, and able clergymen, being reluctantly compelled to support themselves and their families by teaching, and to make the duties of his profession secondary, is repeatedly stated by other reverend gentlemen;—one of whom adds the remark: "It is clear to me, and I think, on reflection, must be so to others, that when teaching and preaching the Gospel are combined in the same person, justice will not be done to either."

"I know," writes another, after recounting some of the hardships of the clergy, "that they are inefficient from that cause."

"How can a man, who must weigh out the meal which he can allow to his babes, and the salt to savour it, have his mind free from care?"

ECCLESIASTICAL CONSTITUTIONS.

We extract the following remarks on this subject from an able article in the London *Evening Journal*, on the recent institution of a Diocesan Synod at Toronto:—

As it is unquestionable that the Papal supremacy was a development from an earlier and simpler form of Church institutions, and was itself necessitated by Imperial necessities, it follows that, when the Church and State are no longer conterminous, the former may fall back upon first principles, and recur to those days when it was independent of the civil power.

This is the aspect of things in Canada and in the United States. That in Canada the precedent of the Church in the neighbouring Republic should be uninfluential, was not to be expected. But that Canada, in many of her dioceses, should adopt the American model, we never anticipated, simply because Canada is not New England; nor do we witness any such result. The laity have been recognized as a constituent Church estate, but they have not swamped the clergy. In one very essential particular, the American precedent has been departed from. The Bishop in the diocesan Synod forms a separate estate, and, by his single veto, can prevent any legislation. Surely this feature in the Toronto constitution is enough to disarm any fears of a purely democratic influence. Not only is the Bishop entrusted with a suspensive veto, but with an absolute prohibition. And as regards the risk of innovation in doctrine, all apprehension is silenced by the adoption, in the Toronto preamble, of the formularies of the English Church as they are. It was not to be expected that this decision should have been arrived at without a struggle on the part of innovators; but the debate has its value, as showing the strength of the Church party and the firmness of Bishop Strahan. The mention of the Prayer-book in the amended draft, and the victory obtained in the Episcopal veto, are the most gratifying portion of the proceedings at Toronto; and, above all, the calmness and temper in which subjects, from which some amount of feeling was inseparable, were debated in the recent Synod, augur well for the spirit in which, sooner or later, parallel discussions must take place among ourselves. We have here an answer to those unworthy apprehensions of wrangling in deliberative Church Assemblies in England, which are entertained, or feigned to be entertained, by the Bishop of Winchester and his school. And, in another direction, the value of this great experiment is immense. The experience of many Parliamentary sessions seems to prove the impossibility of presenting distant Churches with a paper constitution of home manufacture. The colonists, in this as in other matters, show that they can walk alone—and further, that they may be trusted to walk alone. Anyhow, they will walk alone; and experience shows that, on the whole, Church principles are safer in local hands than under the combined auspices of Lambeth and the Colonial-office. Bishop Strahan and Dr. Beaven can do their work as well as Archbishop Sumner and Sir George Grey.

In one particular—the discussion on the Clergy Reserves—it was reasonable to expect a strong opinion and protest from the Canadian clergy. It was scarcely in human nature not to rebel against the secularization of the funds in question; yet the success of this very Synod may not indirectly be attributed to that measure. If the State in Canada chooses to deprive the Church of its external resources, it must relinquish all interference in its internal and spiritual concerns; and it may be that freedom in one direction is not dearly purchased by what those who suffer from it naturally deem spoliation in another. At any rate, when the tempting opportunity—and in one quarter it was irresistible—presented itself of retaliating on the Roman Catholics, it is creditable to the Synod in Toronto that it so unanimously adopted the Bishop's emphatic resolution on the part of the Canadian Church, "that, if injustice had been done to them, it was no reason that they should ask for injustice toward others." The display of so just and honourable a spirt will tell both upon friends and foes.

ON THE BREVITY AND THE IMPROVEMENT OF TIME.

Spatio brevi
Spem longam reseces. Dum loquimur, fugerit invida
Ætas. Carpe diem, quam minimum credula postero.
—*Hor. Carm. Lib.* 1—*Ode.*

The revolution of another year naturally reminds us of the rapid flight of time, and the transcience of our state. This consideration the poet applies, in the Ode from which the prefixed verse is taken, to urge his friends to instant pleasure and enjoyment. Nor, under proper limitations, do we object to such application of it. The man who relishes with cheerfulness and contentment the gifts of fortune, or the fruits of his industry, who makes a seasonable and generous use of the comforts and enjoyments of life while it lasts, doubtless acts far more rationally than he who vexes himself in vain, and wears out his days in anxions care and inordinate covetousness. "It is good and comely," says Soloman, "for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun, all the days of his life, which God giveth him. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour, this is the gift of God. I know that there is no good in them, but for a man to rejoice, and to do good in his life." And accordingly it is testified in commendation of King Josiah, that he "ate and drank, and did justice and judgment." We propose, however, to apply the consideration of the brevity of life, which the present season naturally suggests, in a more general point of view.

From the condition of mankind, the greater part of their time, short and valuable as it is, must of necessity be occupied in the prosecution of arts and professions, or in the management of domestic and secular affairs. This is evidently the ordination of Providence, "the travail which God hath given to the sons of men, to be exercised in it;" and it is doubtless a great mistake to regard such exercise as unconnected with the business, or foreign to the purposes of religion; and, of course, to reckon the time so employed as lost, with respect to preparation for eternity. These temporal occupations are, in fact, the common established means of social usefulness; and, viewed in this light, that necessary expense of time, and thought, and labour which they require, may be turned to a religious and moral account, and rendered subservient to our eternal interest. By engaging in these, and conducting ourselves in the prosecution of them, with peaceful honest industry, under the influence of pious, just, and benevolent principles, we contribute, each in his particular sphere, to the public welfare, and serve our generation according to the will of God in the present constitution of things. In this view, diligence in our lawful callings is not only a preservative of innocence, but an important and substantial branch of virtue; and as such it is accordingly inculcated in the Gospel. The Apostle, complaining of some among the Thessalonians, who walked disorderly, working not at all, commands them by the Lord Jesus, that with quietness they should work, and eat their own bread; and subjoins to the Christians of that community in general, "But ye, brethren, be not weary in well-doing." And to the same purpose he exhorts, "not to be slothful in business," in immediate connection with being "fervent in spirit, serving the Lord;" and, "whatsoever we do, to do all to the glory of God." "There is no employment," observes a judicious divine, "wherein a man may not perpetually be doing something for the honour of God, for the good of men, or for the improvement of the virtues of his own mind." In short, a right principle and proper mode of conduct convert the lowest action of life into virtue and religion, impart moral dignity to the ordinary occupations of the world, and intimately connect the discharge of the meanest office on earth, with the attainment of a glorious reward in heaven.

Agreeably to these enlarged sentiments of religious virtue, the Royal Preacher, in a well-known apposite passage, urges the diligent improvement of time, from the same obvious and affecting consideration. "Whatsoever thy hand findeth to do,"—in the business of life, comprising every good purpose and reasonable undertaking incident to the human condition; "whatsoever thy hand findeth to do,"—in the service of God and society, in cultivating thy moral and intellectual nature, and fulfilling the important design of thy present existence, according to the station and circumstances in which thou art placed,—"do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." While we hesitate, and fold our hands in indolence, standing all the day idle, time stops not its course; it waiteth not on man, it tarrieth not for the sons of men; it flies on a rapid and incessant wing, and when once past, cannot be recalled. Quickly will the season of our probation be over, and our opportunities of improvement and usefulness be gone. In a little, the things that belong to our peace will be hid from our eyes; we shall lose our powers in death, and be removed from the scene of action to the bar of account. Let us, therefore, give no place to slothfulness and inactivity, nor delay a moment to do what God requires of us, but make haste to keep his commandments, and to perform acceptable faithfulness. As our years advance, let them find us always abounding in virtue and goodness. As our remaining days decrease in number, and life draws nearer to a close, let us be more intent on redeeming the time, by an earnest application of our hearts unto wisdom, by a regular attendance upon the ordinances, and a diligent use of the means of religion, by a vigorous and faithful discharge of our respective duties, and by seizing with eager hand every opportunity of doing good. Let the words of our blessed Saviour to this purpose perpetually sound in our ears, and operate as a constant incitement to moral despatch: "I must work the works of Him that sent me, while it is day; the night cometh, in which no man can work." S.

THE EDINBURGH CABMEN AND THE SUNDAY QUESTION.—The following document has been issued by the Edinburgh cabmen:—"Sabbath Traffic.—Resolutions passed unanimously at a meeting of the cabmen of Edinburgh, held on the 24th of November, 1854:—First, That, as the cabmen of Edinburgh have themselves made many efforts, and many efforts have been made by others in their behalf, to secure the due and lawful rest and use of the Sabbath, but have not been successful; and as the only apparent way of securing the blessing is now the following, they resolve, God helping them, that from and after the 9th day of December, 1854, they shall cease and refrain, decline and refuse, absolutely and peremptorily, to drive cabs on the Lord's Day for any party, or for any object whatever, excepting only in cases where life or property is at stake. 2. That in order to carry into effect the foregoing resolution, they now solemnly form themselves into a society; and they further, individually, singly, and solemnly, pledge and promise, to themselves, to their wives and families, and to each other, faithfully and conscientiously to observe, act up to, and abide by, the said resolution at all hazards—believing, as they firmly do, that they now resolve, under the blessing of God—trusting that He will confirm their said resolution, and add thereto His effective power—and knowing that their cause is good, their means legitimate and right, and their end and aim holy, viz., the better observance of God's divine law. 3. That the thanks of this meeting are heartily due, and are hereby heartily accorded to those of the cab proprietors who have expressed their sympathy with, and signified their consent unto, this movement. 4. That an appeal shall be printed and published, intimating the said resolution to the public at large, and requesting their support, aid, and countenance; they appoint Mr. John Macgregor to be their secretary and representative, with power to use all such measures as may influence public opinion, and in general further the movement; and they do further adjourn this meeting until the 4th of December next, to adopt such definite and effective measures as shall bring the said first resolution into full operation. Of all which intimation is hereby made. Edinburgh, Nov. 29, 1854."

THE FEARFUL GALE IN THE BLACK SEA.—Of the many and great losses suffered by the Anglo-French Expedition from one cause or another, the storm on November 23, of which we have the melancholy details in the English papers, may almost be regarded as the worst. It is true that the immediate loss of men is not to be compared with the number placed *hors de combat* at the battles of the Alma and Inkerman, still less with the victims of cholera. It may also be admitted that for a country as rich as Great Britain, and with such a power of rapid production, the loss of material is little more than a temporary inconvenience. In this instance, however, the losses come in a form and at a time the most unfortunate that could be desired by the worst enemy of the expedition. The total loss of men at the various stations on the coast of the Crimea on the disastrous 13th, cannot, it is said, be less than a thousand, besides those that have fallen into the hands of the Cossacks. The loss of vessels was thirty British and French wrecked, and half as many dismasted at Balaklava, and eighteen wrecked or dismasted at the mouth of the Katcha. The men-of-war have come off with no further damage than the loss of guns, or of masts, or of rigging, the twisting of their masts, or the springing of some leaks. The French have lost the Henri IV., a noble three-decker, and a favourite war-steamer. Thus far, the allies have sustained no loss but the ordinary drain of war; but the greatest calamity is that of which we scarcely now know the full. The Prince, a magnificent screw steamer of 2,700 tons, carried out the other day to Balaklava the 46th Regiment, all the winter clothing for the troops engaged in the siege, including 40,000 great coats, flannel suits, underclothing, socks and gloves; beef, pork, and other provisions; hospital stores for Scutari, and a vast quantity of shot and shell, to carry on the siege. These are wholly lost, and nothing remains of the Prince but half-a-dozen of her numerous crew, who managed to get on the cliffs, when she was "broken to powder" against them. The Resolute, with 800 ton of gunpowder, also went to the bottom. Thus, it seem all the materials for carrying on the siege, and providin against the severity of the winter, have been carried o at one fell swoop.

Charity is a universal duty, which it is in every man's power sometimes to practice, since every degree of assistance given to another, from proper motives, is an act of charity; and there is scarcely any man in such a state of imbecility that he may not, on some occasion, benefit his neighbour.

HEBDOMADARY.

SUNDAY, Dec. 31.—*First Sunday after Christmas.*—The Collect for this day is the same as on Christmas Day. It was the ancient custom of the Church to celebrate the greater feasts for eight days. This Sunday must necessarily occur within "the octave;" that is to say, between Christmas Day and "the eighth day" after it; and, therefore, as the celebration of Christmas is not over, the same Collect is appointed to be used. It will be seen, by a reference to the proper prefaces in the order of the Holy Communion, that there are four seasons of which the octaves are observed in the Church, viz.: Christmas Day (of which the octave is the feast of the Circumcision), Easter Day, Ascension Day, and Whit Sunday (of which the octave is Trinity Sunday).

This is also *St. Sylvester's Day.* He was Bishop of Rome early in the fourth century, and died on the 31st of December, 335.

MONDAY, Jan. 1.—*Circumcision of Christ.*—This feast is celebrated by the Church to commemorate the cative obedience of our Lord in fulfilling all righteousness, which is one branch of the meritorious cause of our redemption; and by that means abrogating the severe injunctions of the Mosaical establishment, and putting us under the grace of the Gospel. The institution of this feast is of very considerable antiquity. In the sixth century a special and appropriate service for it was in use. It sometimes took the name of the "Octave of Christmas," or the eighth day from that festival.

THE CHURCHMAN.

NEW YORK, DECEMBER 30, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

— CHRISTMAS has received its due celebration here at the hands of the Church. The Day itself was observed generally as a Holiday; and our churches were everywhere thronged with Christmas congregations. These assemblies, or many of them, as most of our readers know, are of a peculiar character. They mostly embrace many beside those who are members of the Church, in whose celebration they go, let us hope, though not without inconsistency, to participate. And there is a cogent reason in this, why every justice should be done, every effect given, in our churches, to the appropriate religious services of so great an occasion,—not by orchestral and operatic performances, in which they can only see an unworshipping people *listening*, as they would to a concert; but by observing a whole assembly realizing the divine injunction: "Worship the Lord in the beauty of holiness"—going into His gates with thanksgiving, and into His courts with praise—"to give thanks unto Him, and speak good of His name." But it was not, after all, to *our* churches that the celebration of Christmas-day was, on this occasion at least, confined. With several of the other religious communities it was also observed: they had their appropriate religious services, after their respective fashions—and even, in some instances, they had their places of worship decorated with evergreens, according to the ancient usage of the Church Catholic. It was a subject of remark, we find, and of congratulation, even from the pulpit, that these various denominations were beginning to get the better of their prejudices against such time-honoured Christian celebrations, to see their religious propriety, and attend to them accordingly. And so far this is well. Would that the process might go on, until, other prejudices being got rid of, they might see the reasonableness and the truth of that "more excellent way," their adoption of which would, under Providence, relieve them of so much of their present untowardness and contumacy. It is a sign that is not without hope. And the best mode of encouraging it, and ultimately realizing it, is—not to compromise anything for the purpose of propitiating their yielding opposition, but to recommend our system to their adoption by our own unchanging respect for, and faithful adherence to it. It is not to be expected that they who have been trained up outside the pale of the Church should all at once be brought to see their false positions as Christian bodies; but once break down the barriers which prejudice has erected between them and us, and everything may be hoped for. Christmas is a season of "peace and good-will toward men." But these blessings are sorely hindered in their influences by our unhappy divisions; which divisions, let it never be forgotten, are both fostered and perpetuated by those who take their own independent, and often isolated course, and thereby incur the imputation of schism.

In one thing all were agreed,—in the exercise of kindly feeling, in hospitality, in charity. Many were the signal acts of benevolence and generosity which Christmas-day witnessed. At the various charitable institutions of the city there were most gratifying displays of Christian philanthropy, in the feasting and making happy of their inmates;—and the poor generally were thus considerately cared for. Surely in these respects, at any rate, Christmas is emphatically a "hallowed time."

— The distress occasioned by the prevalent stagnation in trade and manufactures of almost every description, is assuming a formidable aspect, and calls loudly, not only for the sympathy but the active benevolence of all who can spare any portion of their current means in so pious and painful an emergency. The conduct of the unemployed, distressed and almost destitute though many of them are, is in all respects, we understand, most praiseworthy. We give, in another column, a copy of a series of resolutions, adopted at a public meeting in the Park on Tuesday, to which we respectfully invite attention. They declare, it will be seen, that there is a large portion of our respectable mechanics and labouring men in a destitute condition—that all charitable resources are fast becoming exhausted, and are insufficient to relieve the wants of those most in need—and that they, therefore, "appeal, in the name of humanity, to the merchants, brokers, and their citizens in general, to come forward and release the honest hardy mechanic and labouring man from his starving condition." This appeal, we feel well assured, will not be made in vain. The resolutions embody a plan of organization, for the purpose of giving practical effect to the appeal, and its immediate results, which we have no doubt they will soon be enabled to work to the full attainment of their charitable and beneficent object.

We would humbly suggest, as one important means of affording appropriate and effectual relief, that a Loan Fund should be provided, for the purpose of furnishing employment to mechanics and others in their respective businesses; and that it should be made available to those who can prove to the satisfaction of the managers that they are trustworthy, and capable of using the loan for which they apply to their own and their fellow-workmen's advantage. This has sometimes been done, in other places, with the best effect.

The extract we give in another column from the Report of a Committee of the Convention in this diocese, on the subject of the salaries of the clergy, must interest, we are sure, all churchmen who have any sympathy with the condition of those who, as Spiritual Pastors, are so eminently entitled to our respect and reverence. It reads a lesson to the laity which, let us hope and trust, will be laid to heart,—not to be merely lamented over, and talked about, but to be dealt with practically, promptly, and liberally. The case is not so bad in city parishes—though here, even, it is too frequently far from what it ought to be. But in rural districts, it seems, there are instances in which the wonder is how clergymen contrive to live at all. Of those in such districts in this diocese, we learn from the Report, the circumstances of which have been brought to the knowledge of the Committee, "the Rector of more than twenty receives less than five hundred dollars a-year;" while of these twenty, the salaries of one-half do not exceed three hundred dollars a-year, and this, too, in instances where the clergyman is married, and has a family. Now, how is it possible, that they can live on any such salaries as these? And what is the result? Why, cases occur, it seems, where faithful and diligent labourers in the Church have confessed, that "they could not get meat at their tables more than once a-week." And it is also mentioned, it will be seen in the Report, that, on the occasion of ten clergymen having met together, "the question was incidentally asked, and from curiosity passed round, 'Does your salary support you?' and the answer was, invariably, 'No.'"

Now, this is a state of things which must not, in common decency, be allowed to continue. It is an affair for the laity to deal with; and it is incumbent upon them to do so at once, and in a Christian—that is, in a liberal and generous—manner. We are no advocates for a richly-endowed priesthood, any more than for an irresponsible hierarchy. The evils of such a case are too glaring and too sad in England and Ireland, for it to be yearned after here by any who wish well to the Church. But there ought to be—*there must be*—an ample provision; and the Laity of the Church are, in the sight of GOD, responsible for it. The words rung in their ears every Lord's Day remind them of their duty too solemnly, one would think, to be disregarded,—"Do ye not know that they who minister about holy things live of the sacrifice, and they who wait at the altar are partakers with the altar? Even so, hath the LORD ordained, that they who preach the Gospel should live of the Gospel."

We give an able article under our head of "Open Council," on the subject of the money pressure which has prevailed, and has done so much mischief, in this and other cities of the Union. It is a question by no means foreign to Church matters. Too many of our churches, it is to be feared, are feeling the disastrous effects of the pressure, one way or another, in their financial interests; and we only hope it may not have materially affected the usual Church-offerings at this season of Christian liberality and good-will. But, as well as this, there is a moral and religious principle involved in it, to which the Church can by no means be indifferent. The influence of her principles, in their practical bearing upon men, in their business no less than in their pleasures, might have, and ought to have, a salutary operation, were it but more honestly and vigorously enforced. To call attention to the subject, then, in the columns of such a journal as ours, is only one of those actual applications of *principle* to *practice*, without which religion loses half its value in society.

— The later accounts we have from the seat of war in Europe do not furnish anything new in the operations before Sebastopol, which were still, in fact, suspended until sufficient reinforcements arrived. But as respects the hostilities against Russia, and the conflict in the Crimea, in particular, a treaty has been entered into between the Allies and Austria, which will at length secure the co-operation of this laggard Power, some thirty thousand of whose troops were immediately to proceed to the Crimea. OMER PACHA, too, was on the point of conveying his Turkish forces thither, so that the assault upon the Czar's stronghold would soon become irresistible.

Much continued to be done to mitigate the horrors of the war on the part of the Allies. Great care was being taken of the wounded,—the English and French Nurses had arrived, and entered upon their humane and charitable work in the hospitals,—and a body of chaplains had taken up a position among them, which promised to be a source of present consolation, if not of eternal blessedness, not only to the sick and wounded, but to all around. One of the reverend officials writes home, referring to those laid prostrate on the battle-field:—"Many a one seemed to 'have an ear to hear,' and joined fervently in prayer—some that, if spared, they might realize the blessing of 'entering into life maimed.' Several, while conscious that their wound was mortal, exhibited the greatest patience under agony, and expressed their meek and humble, but cheerful and hearty faith in their Lord and Saviour." Another writes:—"There is everything to encourage us in the patience, the gratitude, and the attention of the soldiers to instruction." Several Scripture Readers are also at work, under the direction of the chaplains. Some of the Nurses, too, have written home cheerfully, expressing contentedness with their painful and trying work, and speaking most satisfactorily of the respectful and grateful conduct of their patients. These are the bright spots in the gloomy and fearful picture of, perhaps, one of the most sanguinary contests in the history of modern warfare.

TO OUR READERS.

We gladly avail ourselves of the opportunity which the close of another year presents to us, of gratefully acknowledging the liberal support we continue to receive, and of renewing the assurance of our unfaltering determination to keep THE CHURCHMAN true to its sacred principles, and thereby render it conducive to the maintenance and the progress of those high and holy interests which are so deeply involved in the cause we have in hand. If it be true that "religion is the basis of civil society, and the source of all good and of all comfort,"—and that it is so, every day's experience of life concurs with all that we are divinely taught, in attesting,—then is our cause the greatest and best to which a public journalist could possibly devote himself. For the Church to whose support we are committed is the divinely-authorized instructor and administrator of that religion. As the "witness and keeper of Holy Writ,"—that from which all true knowledge of religion must be derived,—the Church is the same authorized medium, through which men must be taught aright in all those things which concern our peace and happiness and the welfare and prosperity of society. Her Ministers are they alone who can truly say to us: "Now that you are doing your duty, in putting confidence in me, I will do my duty by showing you that I am entitled to it. I will produce to you my title-deeds. I will indulge you with a sight of my commission from GOD; prove to you that I am no pretender; not self-appointed; not a teacher of my own inventions; not a profferer of a forged message; not one who dares to promise and threaten in the name of GOD, without having received His especial injunction so to do, and His engagement to ratify my terms." Surely this were an assurance of honesty and good faith, no less than an assertion of prerogative and power, which cannot easily be gainsayed by the candid and unprejudiced mind. And it is on this account that it has always so generally recommended itself to society, when faithfully and uncompromisingly set forth, as it ever ought to be. It is a divine thing throughout—not an affair of man's device—emanating from his conception, and directed by his conceit. It is a matter too high for man's invention; and it requires too much lowliness of mind for his contrivance. Where he pretends to produce it,—or, rather, that which is its counterfeit,—it is an affair of the head, and not of the heart; of a boasted intellect, rather than a submissive faith. But

> "Humble love,
> And not proud reason, keeps the door of Heaven;
> Love finds admission, where proud science fails."

In this philosophical age, it is indispensable, we conceive, to the success of any means for promoting the interests of the Church, that the divine character of its system, along with the divine object of its institution, be never lost sight of. It has been well observed, that "there is only one way in which philosophy can ever truly become popular,—that which Socrates tried, and which, centuries after, was perfected in the Gospel,—that which tells men of their divine origin and destiny, of their heavenly duties and calling. This comes home to men's hearts and bosoms, and, instead of puffing them up, humbles them. But to be efficient, it should flow down straight from a higher sphere. Even in its Socratic form, it was supported by those higher principles which we find set forth with such power and beauty by Plato. In Christian philosophy, on the other hand, the ladder has come down from Heaven, and the angels are continually descending and ascending along it." This, then, is Christianity. It is the mission of the Church to preserve and to propagate this. And may we not deem it an honourable and a holy office to aid, however humbly and subordinately, in so noble, so godlike a work?

And humble and subordinate, indeed, is *our* part in such a work, or we should not have dared to assume the office we hold. Very inferior to, as quite distinct from, the ministerial agency, is any thing that we, as mere journalists, could aspire to. Presumptuous truly would it be for us to account our feeble efforts as ever to be put in competition with the duties of those whom we are taught to regard, and to order ourselves reverently toward, as "our spiritual pastors and masters." Called upon, undoubtedly we may be, to give an opinion upon Church matters—to discuss her polity, as well as to record her operations. We may feel it our duty, ever and anon, in following out our vocation, to comment on what is passing around us, and within her pale—to criticize what may be said or done—to illustrate and to oppose—to commend or to censure. But it is done on our own individual responsibility, and can only go for what it is worth. If there be, at any time, an influence in it, it can only be exerted by the force of truth. It proceeds on no authority, but that to which it may happen to appeal—it compromises no one but the author of it himself, who, like all the rest of the public press, is amenable to public opinion—to justice and equity; but, above all, and before all, to religion and the Church, should he dare at any time to outrage one of them.

Still we are not insensible to the importance of the press in the cause of Religion and the Church. For while the press is free (which may it forever remain!) it will continually be sending forth its host of intellectual messengers. Heartily do we agree with one who has said—"As in the starry firmament there is but one blessed light which hath in it any steady guidance to the lost wanderer, or the sea-faring voyager; so, among those various lights in the firmament of mind, there is but the solitary light of religion, which hath in it any consolation or direction to guide the soul of man faring through the perilous gulf of death onward to eternity. Therefore, it seemeth to me, that from the press there should at all times issue forth, amid its teeming company, some forms of religious truth, to guide the course of those who are ever influenced by its novelties. On which account, though we should say nothing that has not been better said before, we will, out of regard to the constant appetite of the age for novelties, and out of pure love to the good old cause, set forth our opinion." This, then, is our vocation; and we will still endeavour, as we have always done, to perform its duties faithfully, however imperfectly.

Now truth is an essential element in this. Without truth, there can be no fidelity. And yet how difficult is it to steer anything like a placid, peaceful course, and be truthful! For does not the saying of old TERENCE still hold good, that "while obsequiousness begets friends, truth begets hatred!" Yes—it is a saying that is even older than TERENCE—*Veritas odium parit*. And yet, wherever it is manifested, surely it should be received. It is an ancient maxim—"*Veritas nihil veretur nisi abscondi*." And of religious truth it is emphatically true, that "truth is afraid of nothing but concealment." All its characteristics are plainness and frankness; while it always savours of fraud and deception to be close, evasive, or mysterious. Truth has no "Forbidden Questions;" and nothing which will not bear its reflection can, in any religious cause especially, be free from suspicion. We know why it is, that "men love darkness rather than light." It was the saying of an ancient sage, that "while truth is violated by falsehood, it may be equally outraged by silence."

The press, then, to be available for good, must be independent for the truth. "This is true liberty," said a great patriot, "that freeborn men, having to advise the public, may speak out"—speak out, we admit, discreetly, yet honestly and truthfully. And such, we rejoice to answer, is the liberty we of THE CHURCHMAN enjoy, and, by GOD's help, will constantly and unflinchingly exercise. We are not, as it will have been seen, insensible either to the responsibility we shall incur, or the odium we may provoke. But we are prepared to do our duty as an independent public journalist. We trust, too, that we know what duty is—that, in the words of an eloquent moral writer, it "is above all consequences, and often, at a crisis of difficulty, commands us to throw them overboard. *Fiat Justitia ruat cœlum*. It commands us to look neither to the right, nor to the left, but straight onward. Hence every single act of duty is altogether an act of faith. It is performed in the assurance that GOD will take care of the consequences, and will so order the course of the world, that whatever the immediate results may be, His Word shall not return to Him empty." This high sense of duty we trust we have upon us; and we hope, whatever demerits we may have, in the critical position on which we stand, to at least have the merit of striving honestly and fearlessly to act up to and realize it. We cannot, in such a case, hope to satisfy those who say, "prophesy unto us smooth things, speak unto us deceits." But we must not, and shall not be deterred by any consideration of that kind.

THE CHURCHMAN has, during its long and honorable career, not unfrequently incurred displeasure by pursuing that course; and we must not hope to escape from the risk and responsibility of doing so again. There are always some to be found who are afraid of the truth, and whom the truth will offend. But it is "into all truth" that Christian men are promised to be guided; and the assertion of the whole truth ought never to affright the right minded, or displease the well-disposed. "Through evil report and good report," therefore, we shall strive to steadfastly pursue this course; and we trust to be supported and encouraged therein by such of our brother Churchmen, whether of the Laity or the Clergy, as can appreciate the virtue and the usefulness of an independent press, energetically devoted to the interests of the Church, and along with these to the cause of social progress, and moral improvement. Let our readers, then, take this assurance along with our compliments of the season—the assurance of our honest devotedness to the cause we all so much love, and that in it we shall religiously endeavor to realize the immortal precept—

> "Be just and fear not:
> Let all the ends thou aim'st at, be
> Thy God's and Truth's."

THE BROTHERHOOD OF THE CHURCH.

We have had a good deal of discussion in our columns of late, and we believe not unprofitably, on the subject of Church Brotherhoods. They have been advocated—they have been questioned—they have been condemned. Their defence forms the subject of an article in our present sheet, under the usual open head—the department to which we have assigned our communications upon them, whether *pro* or *con*; for we have been unwilling to have it considered otherwise than as an open question in our hands. Nor do we now take it up altogether as a matter upon the consideration of which we are going to enter all at once. We have had our own mind made up on it long ago; and it is by no means favorable to such an organization—regarding it, as we do, as one that is made to supersede the rightful action of the Church herself. For what is the Church but a Brotherhood? And why, then, have another, a separate and distinct one, to do what the Church is intended, and is in duty bound to do?

And for every object of charity and benevolence what agency could be more appropriate than that of the Church? For is it not especially incumbent upon us, as members of that divine institution, to respect and enforce the Apostolic precept, "bear ye one another's burdens, and so fulfil the law of CHRIST?" In the earliest and purest times of the Church, this was strongly manifest. For then were Christians literally "members one of another." The principle was forcibly illustrated—"There are many members, but one body." And the injunction was strictly complied with, "That there should be no schism in the body; *but that its members should have the same care one for another*." What system of Brotherhood could man devise that would be better than this? And it was a natural sequence to the adoption of Christianity, which is a religion of brotherly love, and sympathy, and charity. "When men planted the feet of their faith," it has been well observed, "on the doctrine of the resurrection of the Incarnate Deity, they built upon that which was the reunion of earth with Heaven, of man with GOD, and of man with man. *Every man henceforth was a brother*—every man was the blood relative of all mankind; the streams which flowed on Calvary had watered the earth, and in the uncontaminate blood which purpled the Cross, was the cementing power which united the scattered members of one human family. And therefore we no longer wonder at the beautiful communion and intercommunion of the whole Christian society. It was in the profoundest sense a sacramental union. The baptism of each member of this holy brotherhood was a baptism into a body, of which CHRIST was the Head. As truly as He Himself became bone of our bone, and flesh of our flesh, so truly was each and every one a member one of the other; and therefore, as strictly as the eye has no separate interest from the ear, or the foot from the hand, in the human frame, so *rich and poor, high and low, exalted birth, or humble parentage*, cease to be for a time matters of distinction or separation: the one great principle of sacramental membership overspread and overpowered all other diversities." Such was the social character of the early Church—such the brotherly relations which it established among its members. And that early Church, be it remembered, had not contracted any corruption—had not been refined upon—had not then departed from any of its first principles; and its members were linked together in the bonds which they knew were of their Divine Master's own imposing, and which His immediate Disciples had settled and fixed—realizing the holy precept, the divine command, "Thou shalt love thy neighbour as thyself."

And this theory of the Christian Church is still in force—or, rather, is still in readiness to be enforced, wherever there is faith and charity enough to carry it into effect. When it was in operation—as we know it was—selfishness had no place or being, but all hearts beat in brotherly unison. It may sound like romance—it may seem like the dream of the poet, to men of the world, and even to too many calling themselves Churchmen, in these degenerate days. But it was nevertheless strictly true. And it was based upon just and blissful principles. Undoubtedly men were in earnest then. No sacrifice of worldly position, or comforts, or conveniences, was then deemed too great a price to pay for the honest discharge of their Christian obligations. Christianity in its influences on men's minds was indeed a sacred reality then. TIMOTHEUS, and LUCIUS, and JASON, and SOSIPATER, and TERTIUS, and GAIUS, and ERASTUS, and QUARTUS—some of them of noble birth and social dignity and authority, but others, humble, poor, despicable—all were united as brethren, and had all things common, they who had any selling their possessions and goods, "and parting them to all men, as every man had need,"—a *practice*, neither the necessity nor the expediency of which are we advocating as by any means called for in the present circumstances of society, but the *principle* of which is binding upon Christians now, and for all time.

The Church, in short, is a spiritual organization, not only for ruling and disciplining mankind, but for establishing their brotherhood. It is a ministry of universal mercy to the wants and sufferings of men, as well as a community for spreading the glory of GOD. And when placed, with its Episcopal polity, among any people, and given scope to act, by infusing throughout them its own blessed principles of obedience, fraternization, and love, it will never fail to answer, by its own operation, every purpose of renovation, benevolence, and charity. So that by this means, when properly executed, the poorest among us may be raised from degradation, and be invested with self-respect—his wants, whatever they may be, relieved—his best affections cultivated, his whole condition ameliorated.

That there is wanting such an action of the Church upon the masses in this land, is admitted and deplored. And it must be made, if the Church is faithfully to fulfil her mission. Her cords must be loosened—her operations must be enlarged—and she must be no respecter of persons: ever remembering that "there is neither Jew nor Greek, neither bond nor free, *for ye are all one in* CHRIST JESUS."

At this season, especially, is such a practical application of Church principles imperatively called for. There is a cry of distress in our ears, to which Churchmen, with their vows upon them, can never be indifferent. They must remember their brotherhood; and that the poorest is equally conjoined with them, in that relation, with the richest. And while they "do good unto all men," they must do it "especially unto them that are of the Household of faith." This good is the surest attestation of the reality of our profession. It is that charity, which is greater than faith or hope, when put forth as an active principle. To *be* good, we must *do* good. For, as SPENSER quaintly, but truly says—

> "Good is no good, but if it be spend;
> God giveth good for none other end."

DIOCESAN USES OF CATHEDRALS.

The London *Guardian*, which we have last received, has in its editorial columns an excellent article under the above title; and we are struck with the applicability of much that it enunciates to the case of the Church here in the United States, as well as in the old country. For a Cathedral means a great deal more than a church with a choral service,—and a great deal more that is applicable to our own circumstances than many of our readers may suppose. It implies, in the first place, the existence of a body of clergy associated together and constituting a *capita ecclesiæ*. The origin of such an institution can be traced to a very early period of the Church. A Missionary Bishop, when converting the people, would take his position in some central town, with his attendant clergy; and there, as opportunity presented itself, would carry on throughout the district the active work of the mission. By degrees parochial settlements were made; but still the Bishop required the attendance of a certain number of the clergy as his council,—"for the Bishops never thought of acting," we read, "without consulting their clergy." The Cathedral became their centre-point, as it were—to be open day by day for a solemnly conducted public worship, in which they, or some of them, could always be on the spot to take part, and which might be a model of devotional propriety to all the lesser churches of the diocese. The Bishop and his clergy thus associating together, cheering and supporting one another in their holy labours, was found to be of great advantage. The whole institution was felt to be full of blessing. And when, not many years ago, a plan was to be devised for Christianizing a sadly neglected and degraded district in the metropolis of England, something of the same kind was had recourse to by its devoted Rector. "How, we thought," writes that excellent and eminent servant of GOD—"how could we better manifest our love for the poor, than by some such plan as this? How could we better show them that we really considered their welfare our primary object, than by going among them, and living with them in their very streets as an ecclesiastical body? If the poor could but see their children actually brought under the personal teaching and superintendence of clergy *upon the spot*; if they were taken in and made of themselves part and parcel of the Church; clothed, housed, and fed upon the Church's own territory; if the aspect of *many clergy combined, many on the spot* together, forming, not a common *jejune* service, once or twice on the Sunday, but every day, night and morning, and that with all the additions of a full choir, and the highest ornaments of the Church's ritual; if all this could be achieved, then how much deeper, and more firmly, and more enduringly would our work enter into their hearts and feelings, and how very much more quickly, with GOD's help, would the good work of pastoral love begin to tell among them, and spread its work of holiness." All this was done, and the object of it all has been abundantly answered.

Another purpose of such an institution is that to which we refer in the pages of our English contemporary. "In the midst of our cogitations," it is observed, "we fall in with the report of a recent Synod, which seems to show that, after all, there are Bishops who do take counsel with their clergy, who find something to deliberate upon, and no place so fit as their own cathedrals for the scene of their deliberations. It is not many weeks since the youngest cathedral in Great Britain received the assembled clergy, whom the Bishop of St. Andrew's had called to his annual Synod, to be followed by his ordinary Visitation. Perth boasts of no lordly Chapter-house, such as archæologists gaze at, and Canons lock up, in our English cities; but a portion of the nave of the cathedral itself, screened off and arranged with due regard to ecclesiastical order, furnished a simple and effective chamber for Capitular use. Supported by the Dean of the diocese and the Provost of the Cathedral, the Bishop held his Chapter, and discussed with reverent earnestness the questions pressing for solution in the Church over which he presides. Statistical returns from every parish—Church education—Church trusts—foreign missions—the services of laymen—the maintenance of the clergy—the publication of tracts—are specimens of the matters which formed meet subjects for discussion under the sacred roof. The clergy were to remain in Perth for the Visitation on the following day; they found congenial hospitality in the hall and the dormitories of the Capitular Society; no member of the Synod felt himself to be a stranger among his brethen, when he came to do the Church's work. The Visitation followed, with its more extended arrangements for the reception of lay officers, and of all who chose to listen to the proceedings, in another portion of the same nave where the Synod had been held. Not only did the Bishop give his charge to his diocese; laymen of station and influence took part in the proceedings, and testified their concurrence in the plans and recommendations which his charge contained. These meetings did not, like our oratorios, suspend the daily prayers of the church in which they were held; the appointed services of a festival, which occurred on the day of Visitation, were duly said, the Holy Communion celebrated, and the accustomed sermons preached; and the very contact with sacred offices and a holy place gave to the whole proceedings a dignity and a calmness which some, who remembered Synods held in very different scenes, wondered at, while they rejoiced over the change. Everywhere the cathedral influence was felt; it was a centre of action for the diocese; its hospitalities furnished a common home; its staff surrounded the Bishop with appropriate attendance; its resident members were his efficient supporters in action and debate."

Now we are aware that some will be ready to exclaim: "This may do all very well where there is a richly-endowed Ecclesiastical Establishment, but it will not do here." Such persons, however, would labour under a great mistake. For, in neither of the cases referred to, was there any "richly-endowed Ecclesiastical Establishment," to aid or to foster it in the least. It was, in both cases, altogether the result of voluntary effort. The cathedral case adduced has occurred in Scotland, where

there is no endowed Episcopal Establishment at all, and where the resources of the Church are quite as precarious and scanty as our own. And yet we see to what various and important pious and practical purposes they were enabled to turn the occasion, with such appliances and means as the Capitular institution affords.

Surely, if the Bishop of Illinois could effect such an object as this, he would do a great thing for the Church in this country. And if he were zealously supported—if his liberal and enlightened views were sympathized with, and responded to as they deserve to be,—that he might, in process of time, accomplish all that has been done, under no more favorable circumstances, by his right reverend brother of St. Andrew's, there is every reason to hope. It is on these accounts that we have attached so much importance to Bishop Whitehouse's project,—a project conceived in a true Church spirit, and having objects in view of the utmost moment to an extensive and growing diocese, and the blessed influence of which would, undoubtedly, spread in all directions around.

THOUGHTS ON CURRENT EVENTS.

The Temperance Movement is a moral phenomenon well worthy of attention, and one to which, in our individual capacity, we have long paid much attention. It is now passing into a new phase, which renders it, in our opinion, less objectionable upon Church principles than it was in its former condition. Not that in either phase we should regard it as a proper subject for Church action, but it is now less obviously, in fact, less really, at war with Church principles than formerly. It was, in its origin, an attempt at moral reform upon unchristian principles. It now presents itself as a political movement, not resting, so far as we can perceive, upon any unchristian idea.

The abuse of intoxicating drinks may be regarded as a vice, or, like all other vices, as a sin against God—or, like many other vices, as a crime against the State. By a vice, we understand an evil habit, which injures the community in its social form; it may be only by destroying the usefulness of the vicious individual, and propagating itself through his example, or it may be, in other and more direct ways. It is perfectly competent for the State to protect the community against such vices by penal laws. The effect of such a law is to impose upon that which was before a vice and a sin, the new character of a crime. Most civilized nations have, we believe, laws which treat drunkenness as a crime. Such laws have been found, in fact, very inefficient. Public opinion has nowhere gone entirely with them. It has always, however erroneously, treated occasional drunkenness as a trivial matter. In fact, occa ional drunkenness, while it continues occasional, is much more plainly a sin than a vice, since it produces little effect on the community, except by its tendency to produce habitual drunkards. Again, the object of such laws was chiefly to restrain drunkenness among poor men, where it produces the greatest amount of social evil. Drunkenness in a rich man is as much a sin as in a poor man; but it is a far less mischievous one in its temporal aspect. The penal laws have, then, been chiefly levelled against the drunkenness of the poor. The penalties have, therefore, been such as to occasion no inconvenience to the rich man; and this fact, coupled with the greater facilities which the rich possess of concealing the commission of the offence, and of evading the penalty, have virtually rendered the laws against drunkenness utterly inoperative against the rich. The consequence has been that they are not very efficient against the poor.

It is a property of the vice of drunkenness, that, by long indulgence, it passes into a disease, which is not always curable, and the suffering from which can only be alleviated by recourse to the cause that produced, and which, while it alleviates the pain, aggravates the evil. This fact constitutes one of the evils of drunkenness, and presents a new aspect under which it may be viewed. It establishes the fact, that prevention is not only better but easier than cure; and this idea has entered largely into the American Temperance movement. The principle of prevention had been applied before, in a different form. In Europe, where the governments are expected to take the lead in everything, the idea was started of making intoxicating drinks difficult to be procured.

Two modes of effecting this object were adopted. One was the restricting the right of selling them to persons of good moral character, who would not sell them to persons who would abuse them. This idea has been long abandoned, because it was found impossible to be carried into effect. The other mode is that of making them expensive by taxation. This has also failed; for it was found that if the taxation were made high, and the liquor consequently dear, there arose a temptation to evade the law, which led to the manufacture and sale of untaxed alcohol. Taxation, it is now well known, is only effectual within certain limits. Within those limits, it has succeeded in Europe in enhancing the price of the article; but that enhancement is to some extent counteracted by the practice of adulteration. The vice is thus made more dangerous and evil by the increased liability to disease, which is the consequence of using adulterated liquor. In this country there is no tax on liquors of domestic manufacture; that on foreign liquors, and the taxation on licenses to sell intoxicating drinks, have been established solely with a view to revenue. The consequence has been that intoxicating drinks are cheaper here than in any part of the world; and, as our population are also the best paid for their labour, and the least under any sort of control of any other, the natural consequence followed: this was an unlimited indulgence in ardent spirits, and an amount of drunkenness among the lower orders, which is perfectly appalling. This led to the Temperance Movement, the friends of which answered all objections to the means they used, by pointing to the importance of the end, and the magnitude of the evil which they were seeking to remove.

Its fundamental idea was the extinction of drunkenness by the abolition of the use of ardent spirits. The means by which this was to be effected were twofold: the generation of a public opinion against the use, and the exaction from all who could be persuaded to give it, of a pledge of abstinence. All sorts of means were adopted in order to convince the public that the use of ardent spirits was, everywhere, and under all circumstances, pernicious; and that the disease to which we have alluded appeared on the slightest use of them, so that every man who tasted them was in imminent danger of becoming a drunkard. The only safety, it was broadly intimated, lay in taking the pledge. Men of eloquence were brought forward to enforce this view, to portray the manifold evils of intemperance, and to press people to take the pledge. We have heard of this being done with great power and effect by a man who had been drunk the night before his lecture, and was again drunk the night after. But still, public opinion—at least in a very large part of the country—was unconvinced, and the main reliance of the friends of the movement was upon the pledge.

This was then directed only against the use of distilled liquors, and left the use of fermented drinks free. The poorer classes of the people in this country do not like fermented liquors, which are also much more expensive than distilled. The American love of equality was offended by a rule which allowed the rich man to indulge in his favourite wines and malt liquors, while it proscribed the poor man's whisky and gin. This produced the second phase of the movement, when the proscription was extended to fermented liquors. But if the original pledge was distasteful to the poor, the amended one was not less so to the rich, who saw no reason for entirely giving up their harmless indulgences. The movement did not gain much by the change.

It appears to have been practically a failure, within our own observation: we do not perceive that drunkenness has at all diminished, although, undoubtedly, some drunkards have been reclaimed. In this city, and probably in others, the genteel places for drinking intoxicating liquors called drinking saloons date their origin from the Temperance Movement. Athough the temperance men could not succeed in convincing the public of the truth of their favourite dogmas, they did succeed in bringing the drinking of ardent spirits into a certain degree of disrepute. Young men who could no longer drink moderately and openly at home, took to drinking secretly abroad; that which was secret soon, by a natural course of degradation, became immoderate. Drinking saloons have thus become a great social evil, among the higher classes, while grogshops continue to be such among the lower. Drunkenness is still our national vice, and our greatest social evil. The Temperance Movement has, thus far, been a failure.

It is now entering upon its third phase, by falling back upon the old European idea of making intoxicating drinks difficult to be obtained. This its friends propose to do, by means of very stringent legislation. To this course we see no moral or religious objection. We have no doubt of the absolute right of the State to prohibit any traffic which is injurious to the public morals. The objections to the pledge were that it introduced a new rule of morals, diverse from the Christian rule, that it sought to reform men by their own strength, setting at nought the religious ideas of Christianity, and that the *quasi*-sacramental character which was attributed to it, without resting upon any Divine promise or supernatural interposition, was antichristan.

None of these objections apply to the legislative action of a State, and there is therefore no moral or religious objection to the Maine Law. The common objection that men cannot be made moral by law is a truth; but, in this connection, is a barren truth, for the idea is not to make men internally moral, but to prevent them from doing immoral actions which are injurious to the community, by rendering it difficult or impossible to commit them. Nor are we better prepared to admit the force of the objection, that it is an interference with private rights. No man can have a right to do any act which is injurious to the community, and it must be the right of the community to decide whose actions are so injurious. We hold that in this, as in other matters, private judgment must give way to that of the public. We have, therefore, no objections, moral, religious, or political, to the Maine Law. We regard the matter as only a question of expediency.

The idea of regulating the traffic in liquors has been tried and abandoned, and now it is proposed to abolish it. The difficulty is that it is impossible to abolish it, without interfering with the money-making pursuits of the people. The importation of the obnoxious article is protected by the United States, and no State can prevent its importation. This renders it difficult to abolish the wholesale trade. The object of what is called the Maine Law is to abolish the retail trade. It has also been proposed to prohibit the manufacture except for mechanical and medical purposes. The exception betrays the secret that it cannot be prohibited altogether. But how is it to be ascertained that all which is made is appropriated to such purposes? We fear that there is no remedy but a total and absolute prohibition, which will certainly not be tolerated. If it, the article, is made at all, it will be drank, if it is possible to get at it. How are men to be prevented from getting at it, unless it is watched by incorruptible guards, through every stage of its progress from the first in its manufacture to the last in its consumption? Where are such incorruptible guards to be found, and how are they to be paid? If it is so watched, means will be found to manufacture it privately and illegally. The true objection to the law is that it is in its present shape utterly inefficient, and that it cannot be made efficient without creating temptations to its violation, which will weaken the very little regard for law which now exists among our people. As Churchmen are under no obligation to oppose the measure as they were to oppose the anti-Christian pledge. But as sagacious men, we may see that it is sure to fail, and deprecate its passage on account of the evils which its failure will produce.

Drunkenness, like all other vices, can only be effectually opposed by Christianity. Until men are Christians, they will indulge in whatever sensual pleasure they may fancy, in spite of all prohibitory laws. Public opinion will not affect them, because they will band together and make a public opinion of their own. The only remedy is to make men Christians, if we wish to cure them of their vices. So if we wish to reform a vicious community, the only remedy is to make it Christian. The cure for the great social evil of drunkenness is not to be sought in laws, but in the extension of Christianity. It must be met; not by temperance lecturers, but by Christian missionaries.

H. D. E.

Baltimore, December 23, 1854.

NOTES AND COMMENTS.

The Southern Churchman and the Diocese of Illinois.—We are glad to find our Southern Church contemporary taking a calmer and juster view of the case of the Bishop of Illinois. After quoting from the statement we gave the week before last, it is remarked,—

> We read with pleasure the statement here made by Bishop Whitehouse of his views, with respect to one important subject, on which the late Convention of Illinois differed from him. If his plans, on this point, have been misunderstood, we shall be happy to contribute to a just representation of them before the public. But we presume that, after all explanations, the Diocese of Illinois, and many elsewhere, will be opposed to the project of such a Church as the Bishop desires, and that the latter, in conformity with the assurance given, will turn his efforts to other instrumentalities for accomplishing the ends he has in view.
>
> We trust that the same commendable spirit, which has led him to defer to the judgment of his Convention, will lead to harmonious conclusions on another point of difference. By a reasonable allowance of time to Bishop Whitehouse, to make his arrangements, which we presume will be cheerfully granted, he will, we trust, be willing to conform, on the subject of residence in his Diocese, to the wishes of his Diocese, and what appears to be the general sentiment of the Church at large. We shall be happy to welcome any arrangement which will contribute to secure to him the cordial co-operation of his Diocese in his plans, and enable him to employ his high qualifications for usefulness in the most efficient manner, for the promotion of the cause of Christ. We are happy to believe that there is no insuperable difficulty in the way of so desirable a result.

It is pleasing and most satisfactory to observe this improved tone of remark upon a dispute, which we trust may now be considered as in the way of adjustment. At the same time we cannot but think, that "the end he has in view," the Bishop will consider it his duty still to endeavour to carry out—and that he will do so, as it is "the Church's work," "in the Church's way." Let us hope that he will, in process of time, so indoctrinate his Diocese with true Church principles, that it will be no longer difficult to effect an arrangement, which will secure its cordial "co-operation in his plans."

Holy Orders.—The *Church Herald*, in combating the lamentable heterodoxy on this subject in which a certain school of professing churchmen are so fond of indulging, says—

> "If there be *orders* at all, whence do they come? By what proof or evidence does he who alleges himself to be in orders demonstrate that fact to those who may call it in question? Who imparts or bestows these orders, which, when once received, can never be parted with or obliterated? What is their mark of genuineness, the test of their authenticity? Are they derived from the people, as the Congregationalist holds? or from the self-created Presbytery as the Presbyterian contends? or from pseudo-Bishops as the Methodists insist? or is each man who feels so moved by the spirit, a priest of himself, without outward warrant of any kind, as some Baptists declare. Or are they lawfully ordained to their offices in the Household of God, alone by those Chief-Rulers whom the Head of the House appointed to rule over it in perpetual succession to the end of time; these faithful men to whom have been committed in regular order, the things which Timothy heard of the Apostle Paul, and which, in obedience to the latter's injunction, he committed in his day '*to other faithful rulers who should be able to teach others also?*' Or are all alike in orders, and are orders alike in all? If so, are they equally indelible in all? This would make a theory of orders for several denominations, which they would promptly reject."

Now these are queries well worth a little calm and considerate attention. They cannot, we are persuaded, be truly and fairly answered by any one holding the Holy Orders of the Church, without either establishing in his mind the Church's honest view of the subject as incontrovertible, or convicting himself of dissimulation, and of something very like treachery. May we not say to such, "Why halt ye between two opinions?"

Reverence in Worship.—We are glad to see this subject taken up in other quarters than that of our Church; for there is hope in it, that it may re-act forcibly upon ourselves. The German *Reformed Messenger* has an able article upon the subject. Quoting the admonition of the Psalmist, "Serve the Lord with fear, and rejoice with trembling," the writer observes—"According to this injunction it is our duty to fear God, and in the spirit of this holy fear to discharge the duty both of prayer and of praise. Even our moments of triumph and rejoicing must be sacredly guarded by reverential fear lest they beguile us into paths of spiritual pride and hypocrisy." And then he proceeds to show, that "the outward posture of body and the peculiar form of address have much to do with the exercise of reverence in the worship of God. It is well known how much such external things have to do with matters of daily occurrence. There are certain proprieties of speech and action which must be observed even in the intercourse of one man with another—proprieties without a due observance of which we cannot well get along successfully. But how infinitely more necessary is it to be circumspect when we attempt to hold communion with 'the Father of the spirits of all flesh.' Our every action and *bodily posture*, as well as our *speech*, should. therefore, be of an unexceptionable character."

This is indisputable. Yet how little is it heeded in most of our congregations! How seldom do we witness, for instance, any "outward posture of body," that deserves the name of reverence, or is in character with devotion! As to the "form of address," and our "speech," at the Throne of Grace, at Public Worship, Churchmen have an advantage over others which is calculated to secure the utmost reverence in that respect, through a most devotional Liturgy. Let us hope that this advantage will become more and more apparent: and that "Reverence in Worship," whether through its means or any other, will in due time become the rule rather than the exception among us.

Keeping the Young in the Church.—Upon this important subject a "Pastor" writes with laudable anxiety and earnestness to the *Gospel Messenger*. He says:—

> "The Commission appointed by the General Convention, having invited answers to certain questions, I take the liberty of noticing one point, which appears to me of great importance, viz: in regard to the best means of keeping the young (especially young men) in the church, after leaving the Sunday-school. Now, I do not wonder that such a proposition was started. Look at the fact, that, while our parish registers note the baptisms and (some) confirmations, they fail to recognize the youth afterward in the Holy Communion. They are, in a great measure, lost sight of by the rector, and, though they may afterward have, and do have, a degree of longing after the Christian life, they, nevertheless, do not come into the fold, except in such numbers as to call forth the remark, that the young are not found at the Lord's Table."

He then goes on to show—or, at least, to hint—that the evil arises very much from such young persons not being sufficiently cared for and looked after,—though we know there are many happy exceptions to this; and he suggests "the future of opening a way of communication between the pastor and his youth, which appears to be hedged up for the want of some such method." No doubt the keeping up of such intercourse is most important, not to say indispensable. But is there not too generally a great want of real Church teaching in the operations of the Sunday-school?—of that teaching, especially, which conveys to the youthful mind a due sense of our Church privileges, along with a full comprehension of our Church principles? This, it is to be feared, is one great secret of the difficulty "of keeping the young (especially young men) in the Church, after leaving the Sunday-school." Let the instructions of the school be made more strictly and pointedly those of the Church—let a thorough understanding of the Church Catechism be given to them—let the value and truth of its teaching be more deeply impressed upon them—and let the distinctive doctrines of the Church, and the solemnity and significancy of her ritualism, be more carefully explained and inculcated—and it will scarcely fail of effecting the consummation so devoutly to be wished, that of keeping the young in that right way from which, if properly trained up when they are young, they seldom depart when they are old.

Leaving Church during Holy Communion.

To the Editor of The Churchman:

Sir,—A very bad practice appears to be on the increase among us—that of numbers of Communicants leaving the church *immediately after they return from communicating*, thus slighting the most *Eucharistic* or thanksgiving part of the service, and thereby doing a very offensive, irreverent, and thankless thing. No praise to God for His "unspeakable gift"—no prayer for continuance in that "Holy Fellowship" into which they have been introduced—no *Gloria in Excelsis*, that glorious, indispensable Sacramental Hymn—no benediction of the priest with which to depart! This is certainly very lamentable. At the church I attended yesterday, at least two-thirds of the communicants thus irreverently and thanklessly quitted the church. I was forcibly reminded of the memorable words of our Saviour, "Were there not ten cleansed, but where are the nine?"

Yours truly, M.

St. Stephen's day, 1854.

CHURCH MUSIC.

To the Editor of The Churchman:

Sir,—As a *pendant* to your remarks on this subject, in *The Churchman* of Dec. 23, I hand you the following notice, taken from one of the Sunday papers:

> Grace Church.—The order of music at this church to-morrow (Christmas day) is as follows: "Venite exultemus Domini;" "Gloria Patri," composed by Spohr; "Te Deum Laudamus," composed by Hughes; "Benedictus," arranged from C. M. von Weber, by King; "Psalm LXVIII.," composed by King; "Christmas Hymn," the 45th, composed by King; and after the sermon, "The Anthem" (words selected from the Psalms of David) will be sung by Mrs. Bodstein, the music being composed for her by Signor G. N. Forrenti.

To avoid misapprehension, let me say this was *not* an advertisement: it was one among a list of "city items;" but such an *announcement*, by whomsoever made, is singularly in accordance with the practice you condemn—that of converting our churches into Opera Houses, where the music is monopolized by "a band of professional and highly paid vocalists," to whom the congregation listen, but with whom they presume not to join. I quite agree with you in the further remark that, "the very idea of having vocalists stuck up in a gallery *to sing to the congregation*, is altogether out of character with the *worship* of the Sanctuary."

This is one extreme into which we have fallen, and which deserves all the reprobation the press is likely to give it. But there is another extreme that should also be avoided. And that is, an *attempt to sing on the part of those among the congregation who have neither an ear nor a voice for music.*

I write from my own experience, and that experience may be peculiar to myself: I hope it is! But so it is, that behind me, before me, on my right hand, and on my left, are certain good, and devout, and well-meaning people, who, thinking with you, that the worship of the Sanctuary is *for all;* and who read understandingly the line "O come, let *us* sing unto the Lord,"—do certainly give utterance to a combination of such sounds as the Psalmist never dreamed of: and, really, as between the two extremes, if I *must* choose, I should prefer listening to the paid performers: for they, at least, know how to sing.

There is a difficulty in dealing with these unmusical people. They like the sound of their own voices; they are pre-eminently aware of the fact that the congregation *ought* to join in the music; they even look around, when they come to a broad and sonorous O! as much as to say to the listeners, "don't you see how easy and pleasant a thing it is?" but it never comes into the imagination of these good folks, that the noise they make disturbs, pains, *excruciates*, every correct ear in their vicinity.

In the course of my life, I have now and then been rash enough to endeavor to convince an intimate friend that he could not sing correctly: that his voice was not musical; and that he never, by any chance, could sound a really musical note. But I always lost my labour. As says a celebrated translator of a celebrated line—

> "Thou know'st not that thou nothing know'st;"

the man who has neither a voice nor an ear for music, is *therefore* incapable of understanding that he has neither: and the attempt to convince him of his musical incapacity, does in fact convince him that you are yourself envious or ignorant. He cannot be made to understand that although music is sound, sound is not music. He has no voice, quotha! Why, he has a loud voice: he sings louder than any man in his neighbourhood. No ear, did you say? Why, his hearing is perfect; he hears distinctly; even when he is singing he can tell precisely who else is singing all around him!

Now, Mr. Editor, can you help me in this matter? Can you furnish an argument, or an illustration, level to the apprehension of these people? something that they can understand? something that will point out to their capacities the difference between making a noise and making melody? Something, in short, that will prevent them from habitually disturbing the worship and the devotions of others around them?

Q.

[There is one expression in our correspondent's letter which shows that he views the whole subject in a wrong light. He says: "If I must choose, I should prefer *listening* to the paid performers," &c. There is the great mistake. We do not go to church to *listen*,—save to the sermon. We go *to worship*—such worship consisting of prayer and praise, in which we have all our part to perform. Discordant voices will sometimes be heard in congregational singing—though this would in time wear off, had the congregation the constant opportunity of joining, as they ought to do, in the musical services. And it is quite possible to adopt more direct means of remedying such discordance, were there a proper system in operation. But let our correspondent consider seriously the subject of musical services, as a means of public worship, and we think he will cease altogether to "prefer listening," and be forbearing with such as may not come up to the orchestral standard, provided they only sing "heartily, as unto the Lord."—Ed. Churchman.]

CHURCH OF THE ADVENT, BOSTON.

Boston, December 20, 1854.

To the Editor of The Churchman:

I had intended to have sent to you a letter upon the tenth anniversary of the Church of the Advent, in this city, which occurred on the first Sunday in Advent; a variety of matters has prevented me from doing so till now. This church, as you well know, is under the ban of the Bishop of the Diocese: he never enters it officially; the only time he has ever crossed its threshhold publicly was at the funeral of the Rev. Dr. Croswell. This parish was formed by a number of gentlemen who felt the need of a service that should conform to the Prayer book, rather than to surrounding sects; and that should have somewhat to boast, rather than that it had the endorsement and approval of those who reject the Book of Common Prayer, and trample down the festivals and fasts of the Church. From the street the enterprise was not favored by those who delight to call themselves "evangelical," *par excellence*. To this parish, feeble, but hopeful, the Rev. Dr. Croswell was called as its first rector. The room in which its early services were held was quite small, and as little room was devoted to the chancel and desk as possible. In 1845, Bishop Eastburn was called to attend service there; he was not pleased with the arrangements for the service; he gave utterance to his displeasure in tones and terms not to be misunderstood; he turned from the church and never entered it again officially. He did more than this; he published a proclamation, condemning the arrangement of the place of worship, and expressing his displeasure in emphatic terms. For full ten years the parish has been under his censure. It is now one of the most vigorous in New England; perhaps it might have been more so, had the smile of its Diocesan fallen upon it rather than its frown.

On the tenth anniversary, referred to, Bishop Southgate, the present rector of the Church of the Advent, preached a sermon in which he took a review of the past year, and regretted that the parish was still under the ban of the Bishop. In this sermon some startling statements were made that ought to be laid before the public. Bishop Southgate stated that not one third part of his present charge were members of the congregation when it was put under the frown of its spiritual head—that all the offences of which the former congregation had been charged with had been removed—and yet that the Bishop still continued the penalty—still refused to visit the church, to administer the rite of confirmation; though the rector had left nothing undone on his part to induce Bishop Eastburn to remit the penalty, now the offence has ceased. And farther than this, the rector stated the arrangement of the services, which gave such offence, was owing wholly to the smallness of the audience room, and the necessity of having the prayers and preaching within the chancel. The "golden candlesticks" burning on the table in the day time, had changed into a harmless pair of brass candlesticks, and have been removed, simply because the present church needs no additional light. The communion table, so objectionable, has been displaced by one so comely that it has been copied by a parish in Boston, whose rector is among the lowest of Low Churchmen. The "great wooden cross" still hangs conspicuously before the people; so does the same emblem of our Salvation hang in many churches graced by the presence of the Bishop. In the Bishop's own church, it is true, no cross appears. But there the mitre adorns the walls of his church! The introduction of stalls into the present church has removed the charge of turning the back of the priest toward the people; and thus, one by one, the subjects of censure have disappeared; and still the Bishop keeps his foot from the sanctuary of his people—refuses it the rite of Confirmation within its walls, and withholds from it the light of his countenance and his blessing.

But in spite of all the public scandal; in spite of all untoward events and censure; in spite of the fact that its worst foes are they of its own professed communion, it is now one of the most flourishing parishes in New England. All sorts of things are said against the Church of the Advent. It is called "Romanistic," and "Puseyite." It is said that it has candles on the altar in the day time; and a lady of some intelligence, from the Western part of New York, insisted upon seeing the painting of the "Virgin Mary," which she was informed was kept in the church for adoration!

To no church in Boston do so many persons go who join the Church as they come from other denominations. The fact is, that men who are tired of lay preaching and absence of real devotion in the house of God; who are disgusted in hearing men talk so much in the house of God, and God so little, seek a church in which the real worship of the Prayer-book is maintained in its simplicity, and not one in which its only attraction is, that it conforms as much as it can to the enemies of the Church. Thus, during the past year out of 59 persons added to the communion, 17 came from other denominations.

This church has a daily morning and evening service. Its sittings are all free, and the whole expenses of the church are borne by a weekly offertory. It has a rector and one assistant. It has a systematic provision for the poor. It has a school in which the neglected poor are educated. And yet the offertory is not only adequate to all this cost, but the sum of $30,000 is already in the hands of trustees, as a building fund with which to erect a new church, and the offertory the pas year has come up nearly to $10,000. All the festivals of the Church are kept. A crowded auditory wait on the services of the Sanctuary. The responses of the people are full and fervent. And though under the frown of the under shepherd, the smile and favor of the Highest rests upon this church and its rector.

A Member.

Cheap Music.—One of our respectable music publishing firms, (Messrs. Hall & Son,) it will be seen, advertise their catalogue of musical pieces at a reduction of, at an average, one-half of their former prices.

Clayton's Diaries.—These diaries for 1855 are now ready, and they fully maintain their high character for convenience and efficiency for the purpose intended. They are twelve in number, and embrace every variety, from the quarto for the writing-table, to the miniature for the pocket.

The Daily Journal for 1855.—This annual publication of Messrs. Francis & Loutrel is now out for the ensuing year. Its object is to furnish the means of keeping a journal of memoranda—engagements, appointments, or other matters of constant occurrence, or interest; for which it is in all respects admirably adapted, having an allotted portion of its pages for every day in the year.

The Japanese.—Concubinage is common in Japan. Beside a wife, who is always the mistress of the family, every man who can afford it seems to have from one to five, or six concubines—depending upon his means or inclination—who are bought from their parents while young. These creatures do not, of course, either black their teeth or shave their eyebrows, and are often quite comely. They are made to perform the duties of maid servants, and are frequently, through jealousy, very cruelly treated. At Simoda, this class appeared to admire the foreigners very much, and were, in consequence, often ordered out of their sight.

ADVERTISEMENTS.

JET ORNAMENTS, BRACELETS, BROOCHES, EAR RINGS, NECKLACES, CHATELAINS, &c.—Also, Jet and Gold Jewelry, Gold Mounted Jet Crosses, Brooches, and Ear-rings, comprising the largest assortment in the city, may be found at OSBORNE, BOARDMAN & TOWNSEND'S, 527 Broadway, corner of Spring street, under the St. Nicholas Hotel. oct14-3m-5

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Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

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LITERATURE.

The Republican Court, or American Society in the Days of Washington. By RUFUS WILMOT GRISWOLD. Appleton & Co.

A few weeks since we gave some preliminary extracts from a chapter of this book, occupied with the men of the Convention of the Constitution of 1787. We have since examined the work as a whole, and it may be worth while to note the general manner and fidelity of its preparation. Holiday books, which come to us at this season in fine titles and magnificent morocco, are not always remarkable for keeping the promise made to the eye. In the SHAKSPEARE illustration of this new fangled world, the book is oftener nobler than what it covers; or it may answer to the complimentary effusion of the poet, to the eye and rosy lips of his beauty, coupled with the caution never to look within. The letter-press generally of these fine books is scarcely worth looking at. The name of a fashionable author is sometimes secured to give the undertaking vogue, but the work he performs is commonly at a minimum. His riverlet of text meandering through a meadow of margin, as SHERIDAN has it, is exhibited in all the felicities of printing, at the least possible expense of money to the publisher and thought to the author. Occasionally a young writer, in the prodigality of his genius, accomplishes something more for these occasions than the knowing economical literary hack, who has learnt to deal with the trade; but a flimsy performance is the general rule, and a book worth re-printing the exception. The very costliness and elegance of the volume, the solid satin paper, and the delicately gilded massive covers, while they attract attention to the performance for the moment, sink it all the sooner by their bulk and expense into that oblivion which waits upon the fashionable books of last year, and its predecessors. The author who is to maintain his existence in the troubled sea of popular favor should be burdened with no such heavy impediments, however brilliantly decorated they may be.

We trust the accomplished author of the *Republican Court* will pardon us for intimating that we have found more in his share of this richly presented volume than our experience in publications of this class had led us to anticipate. We know the small pay commonly awarded to the literary portion of enterprises of this description, the haste of the preparation, the almost inevitable deference of the pen to the graver, the superiority of the press over the desk: we looked at the common standard, and anticipated nothing more. A few sketches and anecdotes and eulogy of the ladies and families represented in the engravings, would have satisfied the public; but we have found instead a well arranged biographical and historical narrative, conceived with judgment, and the experience of a long acquaintance with the subject, as it is enriched with many of the fruits of his familiarity. The preparation of a work on the social characteristics of the days of Washington, was by no means an easy task. The material was not overabundant, was to be sought in scattered out of the way quarters, and was not always of equal importance when discovered. Dr. GRISWOLD tells us in his dedicatory preface that he has had in his possession, or handled for this purpose, two thousand unpublished letters, and he has probably also consulted several hundred volumes. The extent of his discoveries, considerable as it is, affords no adequate measure of the diligence and labor of the search. The book had, in a measure, to be created. Whether its excellent plan preceded the studies and researches of the author, or grew out of them, we know not, but it is easy to perceive that the establishing of this outline of the book would conquer much of its peculiar difficulty. The domestic life of WASHINGTON has been taken as the thread upon which to hang the various social and domestic incidents, proper to be represented in this connection, of the period. This gives at once unity and variety to the volume. The more consistent character of WASHINGTON imparts something of its dignity to all about him; while the vicissitudes of peace and war, and the interchange in his career of the life of the great Atlantic cities, afford opportunities for the display of the most varied traits of our land—in the aspects of the great Eastern, Middle, and Southern States. They are sufficiently marked in our own day, but the differences were much more nicely discriminated in the time of WASHINGTON. The Eastern tour of WASHINGTON, soon after his accession to the Presidency, and his Southern visit subsequently, carry us to the extreme points; while in the Congressional life of New York and Philadelphia, all shades and varieties of character meet; the New Englander and the South Carolinian—united only in their simultaneous effort for national independence; the former, inexpensive, cool, wary, but observant of social distinctions; the other, costly and prodigal in his habits: while, to give further animation to this striking contrast, the calm spirit of Quakerism, or the piquant brilliancy of France, are thrown as new elements into the social drama. The life of America at this distance of time, with the more formal and better defined manners and distinctions of "sixty years since"—the exact period first taken by Sir WALTER SCOTT to awaken interest in the past of his own country—stands out in the story of this book with the curious interest of an old play. Many of the interpreters of the scene being women, adds to the spirit of the action. The sex has always the best eye for social peculiarities, and with the acknowledged talents of the ladies in letter writing, nothing seems wanting to us, where materials of this kind can be obtained. What valuable additions to our history have such contributions as the correspondence of Mrs. ADAMS, and her daughter Mrs. SMITH, given. One such letter as the original one, now first presented by Dr. GRISWOLD, of that spicy Philadelphia belle, Miss FRANKS, the fire of whose wit was only to be extinguished by the more military than gallant proceeding of Gen. CHARLES LEE—in which she gives an account, from her own wilful prejudiced point of view though it is, is worth a score of dull annals of the coarser sex.

It has a strange effect to notice the scandal, rivalry, and petty intrigue, of a period which has been mostly, thus far, surveyed in a grand but vague historic light. Even then, among people whom we sometimes fancy to have been of a more heroic mould and truer temper than the people of the present day, we find the stage of imaginary perfection thrown back a generation earlier, as it has been, we believe, ever since the days of NOAH. The accomplished Mrs. Colonel SMITH writes to her mother, Mrs. JOHN ADAMS, from New York, in 1788, during the first sitting of the new Constitutional Congress:—"We have dined to-day at President GRIFFIN'S with a company of twenty-two persons, including many members of Congress, &c. Had you been present, you would have trembled for your country, to have seen, heard, and observed the men who are its rulers. *Very different they were, I believe, in times past.*" Is it not so that every age since the deluge has been denounced by these *laudatores temporis acti* as inferior to its predecessor, and, as a necessary logical consequence, then the present time is cumulatively the worst of them all,—an absurd conclusion. In truth, in the imperfect state of human affairs, and with the disappointments of advancing life, we are always seeking something better, and it is a matter of choice, simply, to the mind whether we locate the good which ever escapes us, in the past or the future. It is a deception which, to a certain extent, does credit to our humility, self-knowledge, and our perceptions; but, if carried too far, it may make us very uncomfortable and unjust people in the present, a period to which we practically owe a great deal more. But if we bring back from the study of the past the power of a purer sympathy, and more imaginative knowledge, of what is now passing before us; and if the thought of the future leads us not to indifference, but to courageous action, while we may act at all, then are all these eras nobly combined.

We make no apology for this apparent digression from the subject of the Republican Court. It is by inspiring such reflections that books of this kind are valuable beyond the passing entertainment of social gossip. We might find materials for many a sober essay while mingling among the fair forms, the perished beauties and estates, the brilliant groups of the days of our grandmothers in this fascinating volume.

Though this is a book rather of narrative than opinion; and the writer does not often go out of his way to impress his own sentiments upon us, yet he appears inclined to treat JEFFERSON and the democrats rather cavalierly, perhaps catching a little of the Court spirit of his title, and the society which he describes, from the ladies of the day—who, as in other days, revolutions apart—were great aristocrats. The generally simple habits of living of the President did not, it seems, prevent an occasional expression of this feeling on the part of his lady. Mrs. WASHINGTON, we are told by Dr. GRISWOLD, "was a severe disciplinarian;" and this scene with her granddaughter, though, perhaps, with no better foundation than most anecdotes of the kind, may be taken to mean something, if only as a good invention:—One morning, the voice of NELLY CUSTIS was not heard as usual practicing the harpsichord, and her grandmother entering the room, found a departing visitor to have been the cause of the omission. NELLY would not tell his name, when the lady suddenly detected a blemish on the cream-colour wall, above the sofa. "Ah!" says she, "it was no federalist! None but a filthy democrat would mark a place with his good-for-nothing head in that manner."

It is in the department of Memoirs that this book is really valuable. It is not only a repository of the most entertaining anecdotes of the period, but an excellent guide to the further study of the age. The whole series of foreign travellers, the CHASTELLUX, the Girondin BRISSOT, LIANCOURT, are passed in review, with their contributions to the knowledge of the day, while such important home authorities as GRAYDON, SULLIVAN, President DUER, and others, are never lost sight of. For the faithfulness with which these authorities are quoted, and facts presented, Dr. GRISWOLD'S "Republican Court" is entitled to special consideration. It is late in the day to offer any extracts from a volume which has been some weeks before the public, neither is it necessary, after the extracts which we have already given, but in deference to the season, we may present one:—

WASHINGTON'S SANCTION OF THE NEW YORK CELEBRATION OF NEW YEAR'S DAY.

Mrs. WASHINGTON held her levee, (it was the Winter of 1790, in New York,) as on other Friday evenings, but on no previous occasion had one been graced with so much respectability and elegance. The air was almost as gentle as it should be in May, and the full moon shone so brightly that the streets to a late hour were filled with a delicious twilight. It was not the custom for visitors of the President to sit, but it appears from Mr. Pintard's diary that on this night at least, there were chairs in the rooms where Mrs. WASHINGTON saw her guests, for, "after they were seated," tea and coffee, and plum and plain cake, were dispensed by the attending servants. She remarked, while speaking of the day's occurrences, that none of them had so pleased the General (by which title she always designated her husband) as the friendly greeting of the gentlemen who called upon him at noon. To an inquiry by the President, whether such observances were casual or customary, it was answered that New Year's visiting had always been maintained in the city. He paused a moment, and then observed: "The highly favoured situation of New York will, in the process of years, attract numerous emigrants, who will gradually change its ancient customs and manners; but, whatever changes take place, never forget the cordial and cheerful observance of New Year's day." Mrs. WASHINGTON had stood by his side as the visitors arrived and were presented, and when the clock in the hall was heard striking nine, she advanced, and with a complacent smile said: "The General always retires at nine, and I usually precede him," upon which all arose, made their parting salutations, and withdrew.

The Romance of American Landscape. By T. ADDISON RICHARDS, N. A. Leavitt & Allen.

Mr. RICHARDS' talents and position as a landscape-painter entitle him to speak with authority of the scenery which he has passed through in various portions of the country. We only regret that, with the exception of a vignette and a few sketches of Southern scenery, his pencil does not follow his pen, in the present instance, on the journey. The book, however, is well illustrated. The letter-press, which presents at the same time "an instructive topography and an entertaining romance," carries us from the bold back-country regions of mountain and waterfall in Georgia and Virginia, by the Adirondack scenery of New York to the quiet lakes and rivers of New England. A group of artistical and poetical people discuss the various differences of the landscape, bring out its peculiar features, and intersperse among these decriptions an abundant stock of historic legend and personal adventure. It is a cheerful, healthy book.

Heart's Ease, or the Brother's Wife, is a novel which comes to us with a prestige of success from the popular reception of its predecessor, the "Heir of Redclyffe," from the same pen. It takes into view some of the domestic incidents of English life, abounds in character, and its main idea, the illustration of the power and influence of simplicity and truthfulness introduced among the conventional characters of the world, is upon the whole happily managed, though with some tendency, perhaps, to excess in the treatment of its principal trait—which gives name to the volume; "Heart's Ease" indicating the temperament of the heroine, the wife of the younger brother, married from an inferior station to the family. The contrast to this simplicity is in the person of a haughty, self-willed sister-in-law, who is gradually influenced by the unobtrusive but all-powerful influence of her relative. A disagreeable West Indian aunt is well managed in the exhibition of her peculiar unpleasantness. The style in which this and other incident of the plot is set forth is eminently easy and agreeable in a certain full course of dialogue. Messrs. Appleton are the publishers.

JUVENILE BOOKS.

Not the least well provided for by the booksellers, at this season, are our friends, the juvenile folk, who, looking at the catalogues of this species of literature, form no unimportant reading community. There are books for all time and ages, which they may share in with their elders. No period of life has a monopoly of Robinson Crusoe, or the Arabian Nights, or Pilgrim's Progress, or the Vicar of Wakefield, or the tales of WASHINGTON IRVING. But our business just now is with a few of the contributions of the season, for the young in particular—though in any case, it is a poor child's book which a parent may not take some interest in the perusal of. Messrs. HARPER have resumed their plan of publication,—which was interrupted by the fire a year ago—of a series of story books, in monthly volumes. They are to be written by JACOB ABBOTT, whose talent in this species of narrative has long since made him a popular favourite. He commences with *Bruno*, the Story of a Dog—dogs are inexhaustible in interest in the nursery—and pressing into the service a numerous array of wood cuts, provides a companion to the Magazine. It is a well printed, little, square volume. Another volume from the same publishers is a reprint, with all the illustrations of Mr. M. A. Titmarsh's *Rose and the Ring; or, the History of Prince Giglio and Prince Bulbo.* Every body knows that Mr. Titmarsh is Mr. THACKERAY, and when he promises "a fireside pantomime for great and small children," every body should know, at this time of day, what that means. Prince Bulbo and his companions are in the vein of the Twelfth Night characters, in holiday sports, in England, and if it were possible to burlesque, such ludicrous proceedings might be described as a parody of those humorous performances. It is a capital extravaganza, with a great deal of sound, hearty humor. The designs, by THACKERAY himself, are exquisite, in ease of drawing and in the expression, whether of sheer absurdity or delicate grace, as in the comical little girl who came out of the wood, danced so sweetly and made such pretty rhymes. Mr. DICKERSON the publisher, of Broadway, sends us several pleasant volumes, foremost of which is a dashing account of the Life of *Richard Cœur de Lion*, an original copyright work written with great point and spirit. It belongs to that favourite school of reading with the young represented by Sir WALTER SCOTT'S "Tales of a Grandfather." It is a popular narrative written from the historical material of HUME, LINGARD, KNIGHT, the Life of Richard, by AYTOUN, and the German History of the Assassins, by VON HAUMER. On the general title page we notice, that it is a volume of a series, the "Romance of Biography, illustrated in the Lives of Historic Personages," to be edited by the Rev. Dr. HAWKS, an endorsement which is a sufficient guaranty of the value of the books to be included. Sir WALTER RALEIGH, CROMWELL, Sir WM. WALLACE, and the popular heroes are to follow in course. The same publisher issues also *Harry's Vacation, or Philosophy at Home;* by WM. C. RICHARDS, an adaptation of the material always an appeal at once to wonder and ingenuity, the remote and the practical, with the young. It is in the form of dialogue, has illustrations and the benefit of an experienced pen in the writer. Mr. RICHARDS has a true feeling for his subject. *Emily Herbert, or, the Happy Home*, is one of those illustrations of a single idea or habit in which Miss MCINTOSH excels. The title indicates its topic, which could not be entrusted to a more genial, truthful pen. It is one of a series published by the APPLETONS. In the *Clovernook Children*, (TICKNOR & Co.) ALICE CARY sets forth with skill and taste, and a ready sensibility, some of the incidents touching the young people of her rural life. Another volume, *Our Folks at Home;* by EDWARD T. OLIVER, comes to us from Philadelphia (HENDERSON & Co.), with a stock of stories grave and gay, as befit the season, with incident and dialogue at home and from abroad, and with a good moral in view. *Oscar: or the Boy who had his own way;* is a volume of the "Aimwell Stories," published by GOULD & LINCOLN. The moral, which is evolved through a sufficient number of boyish incidents, is indicated by the title. The volume is pleasantly illustrated. From SCRIBNER we have a small volume, *The Rat Catcher*, translated by Mrs. CONANT from the German of NIERITZ—which is quaint and poetical, and offers a new ingredient in our little collection, to which we must add, as peculiarly acceptable to our readers, a brace of volumes from Messrs. STANFORD & SWORDS: *Sunlight Through the Mist*, a series of Conversations between a mother and her children, on LUTHER and the Reformation, which includes the events of a biography more interesting and not less startling than any romance; and *Two Sisters, or Principle and Practice*, the design of which is expressed in its motto—

I love the Church, the holy Church,
That o'er our life presides;
The birth, the bridal, and the grave,
And many an hour besides.
Be mine through life to live in her,
And when the Lord shall call,
To die in her, the spouse of Christ,
The mother of us all.

COWPER THE POET.

The current number of the *North British Review*, in an interesting article on Cowper's Poems, makes the following allusions to the unhappy delusions which beclouded and tormented the poet's mind in his last days:

As his end approached he does not seem to have gained serenity of mind. The terrible delusions which had so long clung to him were not now to be shaken off. When he was told that in death he would find a cessation of his sufferings—that he was hastening to the presence of a merciful Redeemer, who had prepared unspeakable happiness for all his children, and therefore for him, he burst out into a passionate entreaty to his companion to desist from further remarks upon a subject which it appeared was painful to him in the extreme. He expressed, indeed, no hope to the last; but when, on the 25th of April, 1800, his soul was released from its shattered tenement, the affectionate relative who had so tenderly watched over the last dark years of the poet, thought that he could see on the face of William Cowper "an expression of calmness and composure, mingled, as it were, with holy surprise."

Painful as is this story, it is not an unintelligible one; we believe, indeed, that it is not an uncommon one. The celebrity of the poet has imparted to it an interest and a notoriety which do not belong to others, presenting the same features to the eye of the professional observer. These nineteen years at Olney, viewed in connexion with the melancholy antecedents of Cowper's life, were sufficient to account for anything that occurred after he took up his abode in that dreary Bastile on the banks of the Ouse. A dry, bracing air, cheerful society, regular exercise, (if possible on horseback,) occasional change of scene, and good medical advice, might have restored him to health and happiness. This is no vague conjecture. He had himself the strongest possible conviction that these were the remedies he required; and whenever the effect of any one of them was accidentally tried, he greatly improved both in health and spirits. As it was, with everything to poison the body and depress the mind, mind and body were continually acting reciprocally one upon the other, until disease was so firmly established in both, that all hope of cure was at an end.

That one—the chief, indeed, of Cowper's delusions, should be an insurmountable belief that God had turned away His face from him, and that the Redeemer had not died for him, seems to be an almost necessary result of the miserable circumstances which preceded his first attack of madness. So profound, indeed, was his mental darkness—so complete the entanglement and confusion of his ideas, during these awful periods of insanity—that he believed that God had totally and finally rejected him because he had *not* committed suicide. He read everything backward; he saw everywhere the reverse side of things. To base any theory upon these grotesque figments of a disordered brain were clearly absurd. The greatest of our female poetesses has beautifully and aptly compared this aberration with the wanderings of a fever-stricken child, who calls aloud for his mother, while her kind eyes are bent upon him:—

"Like a sick child that knoweth not his mother while she blesses,
And drops upon his burning brow the coolness of her kisses;
That turns his fevered eyes around, 'My mother—where's my mother?'
As if such tender words and looks could come from any other."

Indeed, Cowper's despair was but a fever-born delusion; in his healthier hours his religion was eminently cheerful:—

"The fever gone with leaps of heart, he sees her bending o'er him;
Her face all pale from watchful love, the unweary love she bore him!
Thus woke the poet from the dream his life's long fever gave him,
Beneath those deep pathetic eyes which closed in death to save him.
Thus? oh, not thus! no type of earth could image that awaking,
Wherein he scarcely heard the chant of seraphs round him breaking,
Or felt the new immortal throb of soul from body parted;
But felt those eyes alone, and knew, '*My* Saviour! not deserted!'"

He knew, indeed, that he was "not deserted." When the enemy was not "in the citadel" he was hopeful and assured. He lived in a state of habitual thankfulness. His familiar letters sparkle with playful humour. They are the pleasantest and the most genial ever written. They indicate, for the most part, a mind at peace with itself, and a heart full of tenderness toward others. With few exceptions, they declare in every sentence the gentle lovable nature, the cheerful philosophy, and the sound good sense of the poet. For it was Cowper's hard fate, when the malady was upon him, to belie himself in every essential particular. A terrible disguise obscured all the realities of his natural self. The loving grateful heart, the clear reason, the hopeful piety, all yielded to the assaults of the insidious fever; and he became, under its domineering influence, morose, fanciful, desponding—mistrustful alike of God and of man.

How complete the inversion was is apparent to every reader, who studies in immediate connection with each other the life and the works of William Cowper. If there be one characteristic of his poetry more remarkable than any other, it is the sound good sense which informs it. He is, indeed, the sanest of our poets. Of "fine frenzy" in his writtings there is little or none. Perhaps there is no collection in the language less likely, on its own merits, to be attributed to a "mad poet." He was of a school the very antithesis of the spasmodic. It is the rationality, indeed, of Cowper's poems, which has rendered them so acceptable to the people of England. He had seen little of men, and was not very largely acquainted with books. But his strong natural sense, and his extraordinary keenness of observation, enabled him to triumph over these deficiencies, and there are many passages in his longer poems which have all the appearance of having been written by a well-read man of the world.

INSTINCT OF A HORSE.—We do not now remember ever to have heard a more remarkable exhibition of equine intelligence than the one which follows: Mr. A. had for a considerable time a span of sprightly little horses, that he had never separated. In the field and the harness, they have always been together. This has caused a strong attachment to grow up between them. A few days ago, he went out with them to Lake Minetooka on a fishing excursion. Taking them out of the carriage, he led them to the lake and tied them several rods apart, on a strip of grass that grew upon the shore, and left them to feed. Returning to the shantee, he threw himself upon the floor, to await the return of the party who had repaired to the lake to fish. Not much time had elapsed before the sound of approaching horses feet attracted his attention, and a moment after, one of his horses appeared at the door. The animal put his head in, and giving one neigh, returned at a slow gallop, yet under evident excitement, to the spot where, but a few moments before, he and his companion had apparently been safely fastened. Surprised to find his horse loose, and struck with his singular conduct, Mr. A. immediately followed, and found the other lying in the water, entangled in the rope, and struggling to keep his head from being submerged. While Mr. A. proceeded to disengage his unfortunate horse, his noble benefactor stood by, manifesting the utmost solicitude and sympathy, and when his mate was extricated from this situation, and again upon his feet, on terra firma, the generous creature exhibited the most unquestionable signs of satisfaction and joy. That this intelligent animal should have noticed the unfortunate situation of his mate—that he should know where to apply for rescue, and in his efforts should sunder a three-fourth inch rope, and finally, that he should exhibit so high an appreciation of the event, are curious circumstances to us, and commend themselves to the thoughtful consideration of those who would limit the power of reasoning to the "genus homo."—*St. Anthony's Express.*

ADVERTISEMENTS.

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MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3–1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.
N. B Every article made to order, at the shortest notice, and in a superior manner.
GENTS' FURNISHING GOODS je3–1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.
TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.
TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils,
Magic-Lanterns, Tops, &c.	Wooly Dogs, Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.
Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.
This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c

BABY-JUMPER DEPARTMENT.
Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*
TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

NEW FALL AND WINTER GOODS.—S. & M. E. TOWLE & CO., 281 Grand street, having completed their stock of rich Fall and Winter Dry Goods, offer extraordinary inducements in all kinds of dress goods of their own importation; and have recently purchased at auction at least 33 per cent. less than the cost of importation.
FRENCH MERINOS, CASHMERES, LYONESE CLOTHS.
MAGNIFICENT BROCHE AND BROCADE SILKS.
RICH HARLEQUIN AND SALIN PLAID SILKS.
SATIN, OMBRE, AND SOLID STRIPED SILKS.
LYONS VELVET WARRANTED ALL SILK, BLACK AND COLORED.
LADIES' CLOTHS, OF NEW AND DESIRABLE SHADES.
BLACK AND COLORED CLOAK SATINS.
MOURNING DRESS GOODS, BOMBASINS, CANTON CLOTHS, ALPACAS, together with a complete assortment of mourning apparel.
S. & M. E. TOWLE & CO. invite attention to their stock of house-furnishing goods, replete in all kinds of Muslin Sheeting and Shirting, Linen Damasks, Napkins, Towelings, Barnsley sheeting, etc., Marseilles Quilts, Blankets, Welsh and American Flannels of all kinds.
COLUMBIAN HALL
has been recently enlarged to make room for the extensive assortment of Cloaks, Broche and Wollen Shawls, for which a separate salesroom has been opened.
Goods warranted as represented, one price, and sent to all parts of New York, Brooklyn, etc. S. & M. E. TOWLE & CO.,
oct14-3m-6 Columbian Hall, 281 Grand street.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.
JOHN JOHNSON, B. M. JOHNSON, } 111 East 18th street, N. Y.
sep23–1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m11-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of HOSIERY and UNDER GARMENTS of every description.
Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the
BEST GOODS AT VERY LOW RATES.
Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.
Remember the OLD STAND 104 BOWERY.
Established in 1823. Sep. 23–tf.

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19–1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12–1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27–1y] JOHN WATSON, Proprietor.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15–1y GEO. E. MENDUM, 18 Wall street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*
STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17–1y

IRVING SAVINGS INSTITUTION, No. 67 Warren, one door from Greenwich street. Open daily, from 10 A.M. to 1 P.M. and 4 to 7 P.M.
Interest, at the rate of 6 per cent allowed on all sums from one dollar to $500
The funds of this Institution are securely invested in Bonds and Mortgages, in the city of New York, worth double the amount loaned, and in Bonds of this city.
CALEB S. WOODHULL, President.
W. M. PULLIS, M. D. VAN PELT, } Vice Presidents.
VANDERBILT L. BUXTON, Secretary. [dec9-$3m

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1–1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.
Hats and Caps made to order.
Furs altered to any shape. au19–1y

FALL AND WINTER FASHIONS OF HATS, CAPS, AND FANCY FURS.—J. DICKSON, of 316 Bowery, offers a handsome and varied stock of Hats, Caps, and Fancy White, Black, and Drab Beaver and Felt Hats for infants, boys, and misses, with a well selected stock of the various kinds of fancy Furs, in Capes, Victorines, Cuffs, Muffs, &c., all made up under our own supervision. Also, new styles of Beaver and Felt Bonnet in White, Black, and Drab, all offered at small advance. J. DICKSON,
oct7-3m 316 Bowery, one door south of Bleecker street

SCHOOLS.

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19-6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.	
Use of Instrument	$5 00	"
Painting in Oil	20 00	"
Water Colours	10 00	"
Drawing	5 50	"

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29-6m

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. JONATHAN M. WAINWRIGHT, Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854-1y

DRAWING ACADEMY, 483 Broadway, New York. S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching. Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oc7-1y J. W. THOMPSON, Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.

☞ Entire satisfaction guaranteed, au19-6m

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer ses in proportion. Pictures equally fine in any weather. GARBANATI, Artist, 435 Broadway, corner of Howard street. oct21-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

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Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

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LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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GEORGE W SAVAGE, Secretary.

Ap29-1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

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[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

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T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.

T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

GEORGE WILKES, M.D., and C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 0		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 0		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
		1,774,005 46	
Nett accumulation Jan. 1, 1854,	$1,774,005 46		
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.

JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.

L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician

JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.

JAMES STEWART, M.D., Medical Adviser, New York.

JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

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Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1-1y GEO. M. KNEVITT, Agent

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London; England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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Henry Eyre,	Benjamin B. Sherman,	John Auchincloss.

EDMUND HURRY, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
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Francis B. Spinola.	W. E. Caldwell,	Rollin Sandford.
Jacob D. Fowler.		

A. B. HODGES, President.

HENRY A. KENT, Vice President.

W. MULLIGAN, Secretary. ap15-1y

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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James E. Brown,	Francis Blanchet,	George W. Kerr,
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Isaac Fryer,	Daniel B. Pierson,	Robert McClellan,
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William Laimbeer, Jr.,	Robert H. Goff,	Chas. H. Smith,
Richard Schell,	Abm. M. Binninger,	D. Colden Ruggles,
William K. Thorn,	George H. Bell,	R. C. Rathbone,
Alex. McKensie,	Daniel T. Rogers,	J. W. Rumsey,
Levi Onderdonk,	Elisha Brooks,	John M. Mason,
Joseph H. Jennings,	Edward C. West,	Moses M. Bradley,
	Robert Paton,	

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.

GEORGE B. DEANE, Surveyor. my20-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

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Joseph Foulke,	Samuel H. Foster,	John Gray,
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S. CAMBRELENG, Counsellor.

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PIANOS AND MUSIC.

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MY OWN FIRESIDE. Beautiful song, with chorus and libitum, by Julius Metz. 25c.

LOVE ILLUMES THE DARKEST NIGHT. By the popular composer, Thos. Baker. 25c.

FAREWELL! FAREWELL! ALL THY SORROWS NOW ARE O'ER. Song or Quartette by J. M. Pelton. Easy and effective. 25c.

GRAPESHOT POLKA REDOWA, by Sanderson. Dedicated to Major W. M. B Hartley. Popular, easy style. 25c.

LA VERTA (Valse sentimentale). Metz, Classical style. 38c.

HAREBELL WALTZ, by Timothy Trill. Brilliant, with appropriate Vignette. Colored, 38c. Plain, 25c.

BRIDAL GIFT POLKA. T. J. Cook. Splendid vignette. 50c.

On hand, a fine assortment of Haines Bros. & Cumming's brilliant-toned Piano Fortes, at prices that defy competition. All the new Music of the day, Melodeons, Guitars, &c. COOK & BRO.

aug5-6m 843 Broadway.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18-1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,

sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
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P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20-1y Factory, 311, 313, 315 Rivington street.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON. Sole Agents,

my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24-1y LIGHT, NEWTON & BRADBURYS.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices] A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.

[Established 1810.] Feb11-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.

No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.

No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.

No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.

No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.

No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar4-1y HENRY ERBEN, 172 Centre street, N. Y.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS, West Troy, Albany Co., N. Y.

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.

HENRY STONEY,

f18-1y opposite the Prescott House.

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,

sep30-1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

IRON FURNITURE DEPOT—IRON BEDSTEADS AND IRON FURNITURE of all descriptions.—Spring MATTRASSES and elastic PAALIASTERS, which are acknowledged to be the best and cheapest BEDS for health, economy, comfort and neatness. They retain their elasticity—do not get hard and uncomfortable like other Beds or Mattrasses. A large assortment of every variety of BEDDING at cheapest rates constantly on hand.

N. B.—All orders promptly furnished and sent to any part of the city or country. Warerooms, 553 Broadway. oct7-3m

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23-6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods

mar18-1y R. E. PETERSON, W. T. PETERSON } 144 Bowery, N. Y.

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth, 25 cents per box.

Tonic wash for discussed and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30-6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which [illegible] the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.

sep16-6m

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

JOHN W. PRIEST, M. A., ARCHITECT, No. **634** Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.

Pamphlets containing full particulars will be furnished, on application at the office of

MESSRS. GWYNNE & CO.,

oct28-3m] 13 Greenwich street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,

oc28-6m 93 Maiden Lane

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

mar 5-1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,

sep30-1y G. F. BAILEY.

LOUTREL & SON, COAL-YARD, corner 1st Avenue and Sixth street, New York. Full weight guaranteed. Orders may be left at our Residences.

REFERENCES: Rt. Rev. Benjamin T. Onderdonk, D.D.; Rev. Dr. Berrian, rector of Trinity church; Rev. Benjamin Y. Higbee, D.D.; Rev Dr Spencer; Hon. Chas. King; Hon. Luther Bradish; Hon. Julian C Verplanck. LEWIS LOUTREL, 576 Broome street.

sep30-3m BENJ. B. LOUTREL 63 West 21st street.

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS, manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required. ap1-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. [mar18-1y

LIBRARY NEW YORK

NEW YEAR'S DAY.

The observance of this day as a holiday, and the custom of presenting gifts or tokens, are alike of great antiquity. The Grecians celebrated the commencement of the New Year with festive assemblies; and the Romans observed it as a day of rejoicing—upon which they offered gifts to the god Janus, and made presents to their friends, with good wishes and congratulations. It was held as a day of religious observance by Christians at an early period, and was instituted a festival, under the denomination of the Octave of Christmas, by Pope Felix III. It was not until 1550, that it was celebrated under its present title of Circumcision, and included in our Liturgy.

The Roman custom of presenting gifts on this day was from inferiors to superiors; but the early English practice was from husband to wife, from father to child, or from master to servant. These gifts appear to have been made more for form's sake, than as tokens of remembrance or value. Eggs dyed various colours, oranges stuck full of cloves, and congratulatory and complimentary verses, were the most usual presents in former times. An old tract on this latter custom says—"The poets get mightily that day by their pamphlets, for a hundred elaborate lines shall be less esteemed then in London, than a hundred Wansfleet oysters at Cambridge." It was formerly the custom for the nobility to send the King a purse of gold, which was the practice of the Roman Knights toward their Emperor. In the *Clavis Calendaria* we are told that "among other presents, formerly common at this season of the year, may be noticed *pins*, which, when first introduced, about the beginning of the 16th century, were formed so extremely neat in comparison to the wooden skewers, before in use, as to make them truly acceptable to the ladies, however trifling such friendly offerings might now appear. From these donations, *pin-money* became a familiar expression for small presents in general." Gloves were also a common present at this time, and hence the term *glove-money*, which is often to be met with in old records.

In Paris, New Year's day is observed with great style. All business and employments are suspended, and it is a universal holiday: if we except the confectioners, jewellers, embossers, and various other ingenious artists, who employ all their talents and skill for many weeks previous, to shine with extraordinary pomp on this auspicious day; and whose shops display a degree of taste and magnificence, far surpassing anything of the kind in London. It is also a day of universal visitings, greetings, and compliments; thousands of elegantly embossed cards are exchanged, the streets are filled with people in their best trim going to visit their friends, and all who meet on this day cordially embrace, and renew in the most affectionate manner the endearments of friendship. Parents, lovers, and friends, bestow their presents on this day; and the entire society, in every stage, make it a season of hilarity and enjoyment which *comes but once a year*.

SUPPORT OF THE CLERGY.

The Colonial Church Chronicle and Missionary Journal, for the present month, contains a letter from the editor of *The True Catholic*, upon the "maintenance of the Colonial Clergy," which is so ably and temperately written, that we feel great pleasure in transferring it to our columns. It is as follows:—

"College of St. James, *Maryland*, June 8, 1854.

"*Rev. Sir*,—In your number for May, you have done me the honour to transcribe part of an article of mine. In it I intimate that the condition of the American Clergy can only be improved 'by an increase of Christian charity on the part of the laity.' Upon this you remark, that 'even in America the Voluntary Principle has led good and able men to regard the maintenance of an efficient clergy, not as an absolute requirement of Christian duty, but as an act of charity.' While duly sensible of the personal kindness to myself implied in this observation, I venture to think that it is founded on a misconception of my meaning, and is not exactly consistent with the truth. I used the word 'charity,' not in the ordinary sense of almsgiving, but in the higher, broader, and deeper sense of St. Paul, for the love of God and of our neighbour, for God's sake. The true evil of the modern Voluntary system is, in my judgment, that it has taught ordinary men, if not those who are good and able, to regard the support of the Ministry, not, as it is, as a work of Christian love, nor even as an almsgiving, but as matter of bargain. The prevalent idea in this country is, that the support of the Clergy rests on that species of contract which civilians call *do ut facias*.

"There have been three systems devised for the support of the Christian ministry. The primitive, which was founded on the principle of dedicating to the service of the Church a certain proportion of the gains of each individual Christian, to be appropriated to such uses as might be selected by the ecclesiastical authorities. This dedication was voluntary, as far as relates to human law, but was considered to be required by the divine law. The second system was that of endowment, which consists in the appropriation of certain property to the support of the persons who may fill certain ecclesiastical offices, thereby releasing posterity from the obligation of providing for their maintenance. The third is, the modern voluntary system. It is founded on the idea that every Clergyman should be maintained by the persons to whom he ministers. From this the convenient inference has been drawn, that no one is bound to contribute to the support of any Clergyman, but him who ministers directly to the contributor. The whole obligation rests on the contract, *do ut facias*.

"The general result has been, that the first of these three systems has succeeded, and both the others have failed. They have failed for the same reason, that they were not sufficiently elastic for the wants of the Church. The progress of population, and the fact that the Church has never yet occupied the whole earth, keep her always in a state in which she ought to be aggressive. The endowment system, and the modern voluntary system, are both rather designed to maintain her position on the ground once possessed, than to extend her dominion.

"The great progress of dissent in England, the destitute and godless condition of the poor in your large towns, and the want of sufficient support for your actual Clergy, demonstrate that the endowment system has been unequal to its work. It is not elastic; it has no power of expansion, or of redistribution, to meet the frequent changes of circumstances. Your Parliament has attempted to do something in the way of redistribution, but vested rights are found to interfere with any effectual step. The attempt has, however, brought out the fact, that the whole fund is inadequate to the whole work. England has too few Clergyman for her demands, and they are not sufficiently supported. The last mail from England brought me a paper, in which it is stated that, curates included, there are 9,000 Clergyman in England, whose ecclesiastical incomes are under £150 per annum. This implies a large amount of clerical poverty, and I believe that it has been publicly stated that one-half of the expenditure of the Clergy of your Church is defrayed from their private resources. I am therefore justified in saying that the endowment system has failed.

"The failure of the modern Voluntary system with us has been yet more signal; and it was to point out that fact that I wrote the article which you have done me the honour to copy. The causes of the failure are the same—want of elasticity both as to the amount contributed and as to its application. Our failure has been greater than that of the endowment system, because the causes have existed among us in aggravated forms. Men have come to believe that a Clergyman is a person who is hired to perform a particular amount of work for a particular reward, not a messenger of God, entitled as such to a maintenance, and executing his office for the love of his Master and of souls. They prefer, too often, that he should live, in part, by other means than his *salary*, which they purposely make the smallest which they can induce any one to accept. They are willing to dispense with a part of his services, that he may be able to earn a part of his subsistence in some other way. They pay him what they think an equivalent for his services to them; if it is not sufficient for his needs, he must supply them by such labour as he can perform in his unoccupied time. There is thus no provision for the poor. The consequence is, that the Church is the religion of the rich and the comfortable, and is unpopular among the masses.

"The recent diocesan Conventions of Pennsylvania and Maryland have turned their attention to these evils. It was suggested in both that the minimum *salary* of a married Clergyman should be fixed at seven hundred dollars—less than £150, and that of a single man at four hundred dollars—rather more than £80, but no mode has been suggested for enforcing the rule. The real difficulties are, that Clergymen are not sent, but *called*; that those who call them pay them what they please, and regard them as their chaplains, expecting and desiring nothing for their money but ecclesiastical offices, including preaching and public prayer on Sunday, for themselves and their families. The true remedy is, as I suppose, to be found in that kind of charity which consists in loving one's neighbour as one's self; which I regard as an absolute requirement of the Christian religion. Men must be taught, that they are bound to provide for the religious wants of others beside themselves and their families. Both the modern systems have neglected to teach this lesson. The endowment system has not even called on people to provide for their own wants. This has given rise to the notion that the provision for public worship and religious instruction is the business of the public, and not of the individuals who compose the public. The modern Voluntary system leaps to the conclusion, that no man is to provide for any religious wants but his own, as a logical inference from its first principle, that every man ought to maintain his own minister. This principle makes every Minister the chaplain of those who pay him.

"The remedy is the same in both cases. Christians must be taught that charity which will lead them to have a care of the souls of others. They must be made not only to know, but to feel, that they are under a responsibility for the souls of others: first, for those of their own households, then of their neighbours, then of their countrymen, then of the whole world. The primitive system succeeded, because it taught these lessons. Both the modern systems have failed, because they do not teach them. They both leave the support of the Church in destitute places on the footing of almsgiving. Almsgiving in one sense it is, but not in the common degraded meaning of the word.

"In those parts of the country with which I am personally acquainted, Methodism is the religion of the masses. It is so, because the wisdom of Wesley imitated, in this particular, the primitive Church. Their ministers are supported by a common fund. It is to this idea that I wish to call the attention of those who administer the affairs of the Colonial Church. Do not make your endowments parochial. Let both the funds contributed in England, and those raised from the people of the Colonies, go into a common fund in each diocese; let the Colonial clergy derive their support from a common fund, whether that fund be fed by an endowment or by voluntary contributions. So they will not be in danger of becoming, as with us, the chaplains of those to whom they look for support. The whole money raised will be applied to the dispensation of the Word and Sacraments to those who need them, not to those who can pay for them. Nor will the endowments be forever chained to one spot, to the neglect of others where they may be more really needed.—I am, Sir,

"The Editor of the True Catholic."

Climate of the Crimea.—A writer in the *Gardener's Chronicle* (an English paper) calls attention to Pallas, the great Russian botanist's description of the Crimea, as a trustworthy authority on the much-contested point of its good or bad climate. This author describes the valleys at the Southern base of the Crimea as the mildest and most fruitful region in all the Russian empire; "winter is hardly felt;" and goes on to mention the plants which flourish there, including the olive, the caper bush, the mastich, and the fig; and "where these find themselves at home," says the *Gardener's Chronicle*, "there can be no serious cold." Occasionally, the writer admits, there are exceptional winters; though rain is more to be feared than frost. He adds:—"Among the wild plants of the country the Terebinth (Pistacia Terebinthus), the Jujube (Zizyphus Jujuba), the pomegranate, and the Christ's Thorn (Paliurus aculeatus), are mentioned by the writers on the Crimea—not to mention the Arbutus Andrachne. There is not a gardener in England, of any experience, who does not know that all these plants indicate a better climate than our own—the climate, in fact, of the Northern shores of the Mediterranean. We also learn from Pallas not only that wine is made from the vineyards of the Alma, but that the vines are trained over trellis and up poles—a circumstance by itself proving that the climate is Italian rather than Russian. * * * * Upon the whole, we cannot doubt that the Winter climate of the scene of operations is in no degree worse, at the worst, than that of Hampshire and Sussex, but probably is more like that of Rome, and certainly bears no resemblance to the extravagant exaggerations of some of the correspondents of the daily press."

A Scene at Eton College.—The English papers relate a pretty little scene acted in the playground of Eton. Lord Carrington, Colonel of the Royal Bucks Militia, led his regiment into the playground, and the boys came forth to see. While they were gazing on the soldiers, Lord Carrington, going to the Head Master, begged, in the name of the regiment, a holiday for the school. This was granted; and, returning to the ground, the Colonel made this neat little speech to the Etonians:—"Boys, I cannot see what a large proportion of the officers who have fallen in the war are Etonians, without feeling how much the country owes to this school. At all times Eton has been foremost in giving her sons to the service of their country, both in the army and navy, but never more than in the present war; and I am sure that you who are before me now are of the same stamp as those who are so nobly maintaining the honour of their country, or have fallen cheering their men on to victory; and Eton will, I am persuaded, continue to send forth those who will be the honour and boast of their country. To testify how much I think is owed to Eton, I will order my men to present arms to you." Advancing to the front of the regiment, drawn up in line, he called out, "Royal Bucks Militia, present arms to the Eton boys." The effect of this on the boys may be imagined.

Emigration to the Holy Land.—The *Jewish Chronicle* speaks of a projected *Christian* emigration to the Holy Land from the interior of Germany. A memorial has been prepared for presentation to the German Diet, praying that the Government would petition the Sultan to grant a tract of land in that country to the intending emigrants. It is difficult to see how this prayer can be conceded; there is scarcely any land in Palestine *worth having*, which the Turkish Government is free to give. There is plenty of bad, barren, half-desert land, which is exposed to inroads from Arabs on one side, and attacks from the Druses on the other. This might be given, but it would not suit the purpose of the settlers; and all that the Sultan could do would be to facilitate for them the *purchase* of land. This, in spite of many apprehensions to the contrary, is by no means a hazardous speculation; and it would pay well a company to employ capital in such a manner. The projected emigration is to take place on religious grounds. The petitioners consider that there is too great a devotion to the world manifested in European society, and they wish to withdraw from it. We can assure them that they will not find the society of Palestine an improvement. As, however, there are nearly four hundred families, who intend to emigrate together, they may make a society of their own; and this is probably what they are looking to. It is possible that this colony, if it ever be effected, may not be without beneficial results to the Jewish and Greco-Christian inhabitants of the Holy Land.—*Clerical Journal, London.*

Prussia.—The King has opened the Chambers with a speech, in which he says that the army shall be made ready for war, but he refrains from indicating the course which Prussia will adopt. Meantime, the Berlin papers publish a despatch from Baron von Monteuffel, Nov. 15, to the Ambassador at Vienna, expressing the determination of the Prussian government not to demand from Russia any concession beyond the four points.

As there is no spiritual want which the Gospel is not adapted to supply, so in all circumstances in life will it shed a light for our direction.

CLERICAL CHANGES.

The Rev. David C. Page, D.D., has resigned the Rectorship of Calvary Church, Memphis. All letters and papers to be directed as usual, to Memphis, Tennessee. Church papers will please copy.

The Maine Law Unconstitutional.—A correspondent of the *Evening Post*, writing from Providence, Dec. 26, says—To-day the Supreme Court has delivered an opinion to the effect that, so far as the law and the proceedings under it, in the case before them, were concerned, no valid objection had been taken; but they also decide that the "seizure clause of the law" is open to objections, and is unconstitutional and void, inasmuch as it provides for the seizure, forfeiture, and destruction of liquor, without proof that it had been held for sale contrary to law, and so is in conflict with the constitutional provision, that "the accused shall not be deprived of life, liberty, or property, unless by the judgment of his peers, or the law of the land."

Death from Ether.—In a public hospital at Albany on the 21st inst., a girl, 18 years old, named Weaver, belonging to Schoharie County, was operated on for a tumor in the neck. Ether was administered, when she fainted. Stimulants were then given so as to revive her, when more Ether was had recourse to; the operation was proceeded with; she was completely stupefied, and not long afterward died. Dr. Marsh, assisted by Dr. Ormsby and others, performed the operation.

Importation of Paupers.—In Congress, on Monday, on the motion of Mr. Bridges, (dem.) of Pa., it was resolved that the Judiciary Committee be instructed to inquire into the expediency of preventing by law the importation of foreign paupers into the United States, and report the bill at the earliest possible date.

Stage Route to San Francisco.—A plan is on foot to establish a line of daily stages between St. Louis and San Francisco. To carry out their project, it is estimated that the route will have to be divided into 150 stations, 12 miles apart, with a stable and 10 horses at each station, to cost about $57,500. They expect to run the distance in about 12 days.

OBITUARY NOTICES.

The Rev. Benjamin Austin.—We are indebted to the *Christian Witness and Church Advocate* for the following notice of Mr. Austin, late Rector of St. James' Church, Amesbury:—Mr. Austin received his theological education at Gambier, Ohio, and was admitted to the Holy Order of Deacons by the Right Rev. Bishop McIlvaine, on the 4th day of August, 1850. He was for some time the minister of the parishes in Mansfield and Painesville. He subsequently removed to this diocese, where he was ordained Priest by the Right Rev. Bishop Eastburn. For about a year he was Rector of Christ Church, Swansea. On resigning his charge, he accepted a call to the rectorship of St. James' Church, Amesbury, where for the last two years he has officiated with great acceptance. Mr. Austin endeared himself to the people of his parish by his amiable disposition, his fervent piety, consistent life, and devoted labours, in the cause of his divine Master. He has suffered considerably from ill health almost ever since he was in the ministry, but has been enabled by God's blessing to continue his labours with but little intermission until within a few weeks of his death. His last hours were marked by that peaceful confidence and triumphant hope, which is the unspeakable consolation and support of the faithful soldier of Christ, in the trying hour of his departure. Mr. Austin died on the 18th inst., at the early age of 29, leaving a widow and two infants, a widowed mother, and several brothers and sisters, to mourn his premature departure. At the funeral, at Amesbury Church, the sentences and the psalm were read by the Rev. George Packard, of Grace Church, Lawrence, and the lesson by the Rev. W. T. Smithett, of Christ Church, Boston. An impressive discourse was delivered by the Rev. William Horton, Rector of St. Paul's, Newburyport, from Phil. i. 21: "To die is gain." The procession then moved to the grave in the cemetery, just out of the village, where the concluding portion of the solemn service was said by the Rev. Mr. Horton. After the funeral the clergy met as a body, and passed resolutions as a mark of respect for their departed brother, as did the wardens and vestry of St. James's.

DIED.

In this city, on Tuesday afternoon, the 19th inst., of consumption, after a lingering illness, Alida Gouveneur, youngest daughter of the late Rev. L. P. Bayard, D.D.

NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office.

Until after New Year's Day, Mr. Waters will dispose of Pianos, Melodeons, Musical Instruments, and Music of all kinds, at a greater discount than he has ever offered them before; at 333 Broadway.

The Rev. Thomas Gallaudet will deliver a discourse appropriate to the close of the year, on Sunday evening, the 31st inst., in the small chapel of the University. Service to commence at 7½ o'clock.

Sermon to the Young.—The Rev. Dr. Higbee, Assistant Minister of Trinity Church, will preach to the Young (being the fifth in the course of sermons), in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, Dec. 31. Service to commence at 7½ o'clock.

The annual discourse in behalf of the Orphan's Home of the Protestant Episcopal Church, will be preached in Calvary Church, in 4th-avenue, on Sunday evening next, and a collection made. Service at 7½ o'clock.

How to Help the Poor.—The American Episcopal Church (St. Paul's), located in Carrol street, between Henry and Hicks streets, South Brooklyn, under the Pastoral Charge of the Rev. Mr. Labaugh, is open at half past 10 A.M. and half past 7 P.M., for Divine Service, every Sunday, and the Sunday School at half past 2 o'clock. Protestants disposed to aid the Church and the poor of Brooklyn, by donations of money, food, fuel, or clothing, can send their donations to the Pastor, or to their humble servant, O. Holden, Estate Agent, 44 Summit street, near Hicks street, South Brooklyn.

ACKNOWLEDGMENTS.

Free Church of the Good Shepherd.

The Missionary thankfully acknowledges the gift of a beautiful service of Communion Plate for the chapel at Fort Lee, from John C. Thatcher Esq.; also, through Stanford & Swords: a bundle of clothes and $5 for distribution among the poor; also $2 from K.; $5 from J. H. R., and $10 from F. for the destitute, by Stanford & Swords.

R. HOYT.

New York Bible and Common Prayer-Book Society.

St. John's church, Yonkers, Rev. Abraham Beach Carter $14; St. Andrew's, Kent, Rev. H. S. Atwater $2 50; Henry M. Congdon $2; Mrs. Eliza A. Gallagher $2; Wm. H. Hobart, M D. $2; John R. Livingston $2; Mrs. Henry Chauncey $2; Miss Helen $2, and Master Frederick A. Chauncey $2; John H. Swift $2 50; Rev. W. C. Mead, D.D. $2; Mrs. James Jones $6; L. B. Henry $2. Total $42.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

St. John's church, Yonkers, Rev. Abraham Beach Carter $14; Mrs. Eliza A. Gallagher $1; Wm H. Hobart, M.D. $1; Rev. Theo. A. Eaton $1; John R. Livingston $1; John H. Swift $2 50. Miss Sarah Tenant to constitute herself a life member $10. Total $28.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Fund for Aged and Infirm Clergymen.

The Treasurer has received since the acknowledgment of Dec. 18th, the following contributions, viz:

Thanksgiving Offerings:	
From St. Peter's Church, New York, Rev. A. B. Beach.	$64 00
St. Matthew's, Unadilla, Rev S. H. Norton,	13 57
also, special for 1853, from ditto,	8 50
St. Anna's, Fishkill Landing, Rev. H. E. Duncan,	14 67
Holy Apostles, New York, Rev. R. S. Howland,	54 42
St. George's, Hempstead, Rev. W. H. Moore,	16 10
St. Paul's, Sing Sing, Rev. W. F. Halsey,	25 00
Total amount,	$196 26

C. N. S. ROWLAND, Treasurer,
Dec. 26, 1854. 55 Water street.

The Sailors Mission.

The Missionary of the Floating Church of the Holy Comforter, gratefully acknowledges the receipt of the following gifts to aid in paying arrearage of rent of the Mariner's Home; and also for the poor through Messrs. Stanford & Swords:

Mrs. H. L. $20; Mrs. L. B. W., of Port Byron, $1; from the Sunday School at Port Byron, $6—one-half for clothing and one-half for books for Seamen. For the Poor from F., $10.

Two hundred and twenty-nine dollars are all that remain of this debt for rent. Any amount will be thankfully received, and will reach me through Messrs. Stanford & Swords, 637 Broadway, or directed to Brooklyn, to D. V. M. Johnson, Missionary.

December 27, 1854.

Ladies Circular in aid of Grace Mission Church, Williamsburgh.—Most thankfully do we acknowledge the receipt of the following sums in answer to circulars from a Committee of the Ladies preparing for a Fair, to aid in going forward with the Mission Church to the finishing of the basement for use:

From Mrs. M. B. $5; Miss A. J. $5; Mrs. D. P. C. $5; Mrs. H. $5; Mrs. M. W. $5; F. A. K. $1, with a box; Dr. N. F. W. $5; Mrs. J. C. Z. $5; Mrs E. B. $2; Mrs. H. P. P. $5; and Mrs. S. B. $10; $10 last week to Mrs. C. P. H., should have been Mrs. C. P. K.

May the blessings of heaven rest upon these kind ladies, and all others who may give in this time of our embarrassment and want, to prepare a place in which to gather the destitute and starving poor, to feed them with the Bread of Life. We look with hope and prayer for an encouraging answer (however small the sum may be) from other benevolent persons to whom the Committee have addressed their circulars. Alvah Guion, Missionary and Agent.

N. B.—Such free-will offerings may be sent by mail to the Missionary, Williamsburgh, or left with Messrs. Stanford & Swords, 637 Broadway, New York, or the Rev. T. T. Guion, No. 291 Jay street, Brooklyn.

The undersigned, Treasurer of the Orphans' Home of the Protestant Episcopal Church in New York, acknowledges the receipt of $251, a collection at Grace Church, by the Rev. J House Taylor; $100 from Jacob Little, Esq.; $50 from Edward H. Miller, Esq.; and $75, a collection in St. Clement's Church, by the Rev. Mr. Eaton.

December 26, 1854. John Warren.

The subscriber gratefully acknowledges the receipt of $3, for the poor, from J. H. R; also, a parcel of clothing from Mrs. J. M. Further donations for the same purpose are greatly needed, and will be most thankfully received.

O. Clapp, Rector of the Church of Nativity, 333 Sixth-st.
New York, Dec. 26, 1854.

St. Ann's Church for Deaf Mutes, in the New York University.—The following subscriptions to the Building Fund are thankfully acknowledged:

From Poughkeepsie, Friends, $50; V. D Bonesteel, through Rev. Mr. Buel, $5; Geneva, the Rt. Rev. Bishop Delancy, $25; J. G. Swift, J. W. Swift, each $2; J. Gallagher, G. W. Nicholas, G. L. Rose, J. De Hart, each $1; Buffalo, R. H. Heywood, $10; Mrs. Ritchie, $5; T. G. Perkins, Henry Kip, C. Athearn, each $2; Troy, C. L. Tracy, $15; C. R. Richards, $10; Judge Buel, $5; C. A. Porter, of Niagara Falls, $5 Miss Caldwell of Guilford, Ct., $5; Brooklyn, F. A. Delano, J. Halsey, each $10; J. W. Greene, W. B. Cooper, R. S. Tucker, Mrs. W. Halsey, A. E. Douglass, H. Webster, each $5; J. Bryan, R. Nichols, each $3; B. W. Davis, J. Cornell W. H. M., each $2; R. Pettit, J. and O Butler, each $1; Williamsburgh, L. S. Richardson, R. Chamberlain, F. Hale, each $2. Additional subscriptions may be sent to the Treasurer, Mr. Augustine Averill, No. 47 South street, or to the undersigned, Rector of the Parish.

Thomas Gallaudet, No. 22 Third street.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From two friends $20 and a package of garments; G. $10 and two bundles of clothing; charity $10; a friend, a Christmas offering, three bundles of clothing; the young Ladies of Mrs. Ward's school, 38 West Twenty-third street, a bundle of clothing; a lady $2.

By Stanford & Swords: From F. $10; J. H. R. $3.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. Lot Jones, 77 2d-Avenue.

Dec. 26, 1854.

WANTS.

LITERARY OCCUPATION.—Wanted immediately, a youth of good education to assist in literary labour, with the view of being trained for the Public Press. He must be a member of the Protestant Episcopal Church. Address, stating age and qualifications, with references, to T. R., Box 1603 Post-office.

DOMESTIC HELP WILL BE OBTAINED, BY APPLICATION at the office of the American and Foreign Employment Society, 13 Astor Place. The plan adopted, by which unworthy domestics are excluded from the office, makes this the most eligible Intelligence Office in the city. D. R. THOMASON, General Agent.
dec 16-3t

NEW YORK EMPLOYMENT OFFICE, 478 BROADWAY.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

CHURCH OF ENGLAND HOME FOR FEMALE SERVANTS, Instituted March, 1849, Organized May, 1854, 149 Grand street, New York.

This Institution aims to be *practically* helpful *to Servants*, by providing for them while out of place, and at a cheap rate, a comfortable, quiet, respectable Home, &c.; where, too, they may receive, systematically, useful and much needed information and training, calculated materially to assist them in discharging, *satisfactorily*, the *duties* they undertake to perform—as also the opportunity of being placed in the best and most eligible situations.

To Employers:—By raising the moral standard of Domestic Servants, and thus adding to their comfort, convenience, and happiness, by giving them competent, faithful, and worthy Servants.

The Clergy, Church Families, and Employers generally, are respectfully solicited to aid and encourage this enterprise, by their patronage, co-operation, and generosity. dec9-3m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; American Girls with reference, free. Families satisfied, or no pay expected. Terms easy and reasonable. m4-1y

Advertisements

WM. A. TYSON (Caterer) 650 Broadway, and 81 Thompson street, begs leave most respectfully to remind the ladies and gentlemen of New York, Brooklyn, and their vicinities, that, as New Year's Day is approaching, they may need his services by way of loans of silver ware, china, glass, cooks, waiters, &c., with a superlative boned jellied turkey, pickled oysters, &c, to grace the table. He invariably attends to all calls (when possible) in propria persona. Cards of invitation for weddings, dinners, and evening parties, delivered.

AGRICULTURAL CHEMISTRY.—A course of Lectures for young farmers (especially) and others, commencing January 22, 1855, and continuing one month. Practical instruction in analysis will occupy the remainder of each day. Analysis of all kinds made, and processes taught throughout the year. Address Prof. John A. Porter, Yale College, New Haven, Connecticut.

PUBLICATIONS.

A CAPITAL BOOK FOR YOUTH.—Just published by JAMES S. DICKERSON, 697 Broadway.

RICHARD THE LION-HEARTED,

being the first in the series of Romantic Biographies to be edited by

The Rev. Francis L. Hawks, D.D., LL. D.

This biography, written in a pleasant and attractive style, yet with historic fidelity to all the events which are interwoven with the life of "Him of the Lion Heart," while it cannot fail to captivate the young, imparts a fund of valuable information, which will be remembered in after years. The work is illustrated by several spirited engravings from designs by Thwaits. Price, 75 cents. Gilt, $1,00.

Sent free to any address upon receiving its price as above.
dec 30-3t

THE AMERICAN PICK (Fourth Volume, 1855).—This illustrated weekly, published every Saturday, is about to commence its fourth year. It has become a favourite paper throughout the United States. Beside its designs by the first artists, it contains witty editorials of character, and will carry cheerfulness to the gloomiest fireside. Its variety renders it a favorite in every family.

It contains, each week, a large quantity of Tales, Stories, Anecdotes, Scenes, and Witticisms. The "Recollections of John C. Calhoun, by his Private Secretary," will be continued in the *Pick* until finished, and then a copy will be sent free to every subscriber whose name shall be upon our mail book. Each yearly subscriber to the *Pick* will receive the double-sized Pictorial sheets for the Fourth of July and Christmas, without charge. Each of these Pictorial sheets contains over 200 splendid designs.

The subscription price to the *Pick* is $1, cash, in advance. Six copies for $5. Thirteen copies for $10. Letters must be addressed to Joseph A. Scoville, Proprietor, No. 26 Ann street, New York.

CASH MUSIC STORE.—Music at Half Price.—
NEW YORK, 1st January, 1855.

WM. HALL & SON, No. 239 Broadway (opposite the Park), have decided to reduce the price of their entire catalogue and stock of non-copyright Music to an average of one-half its former prices.

In order to afford this reduction, we are obliged to adopt the cash system; and we believe that our friends, and the public generally, will be even better served than heretofore, by a strict adherence to this principle.

In regulating our prices, we have adopted our national currency, and have, as far as possible, made the prices in decimals.

The price will be marked on every piece of music. The non-copyrights thus—"Reduced price, —— cents;" and the copyrights thus—"Copyright, —— cents." All the non-copyright Music printed previous to this arrangement will be sold at one-half the old prices.

A similar reduction will be made on Instruction Books, &c.

Since the study of music has become an essential branch of education, a reduction in the price of Sheet Music has been demanded by the public, and we have no doubt that the plan we have adopted will increase our sales sufficient to warrant us in carrying out our enterprise to its fullest extent.

Our Catalogue already contains the works of the best European Authors, and we will continue to reprint such as may hereafter be published—all of which will be sold at less than one-half the prices of the foreign copies.

We will continue the manufacture of **Piano-fortes, Guitars, Flutes, &c**, and also the importation of every article of musical merchandise, and will sell for cash only, at greatly reduced prices

Orders from any part of the country, inclosing the money, will be promptly and faithfully attended to.

WM. HALL & SON,
dec.30 4t 239 Broadway (opposite the Park), New York.

BOOKS FOR THE HOLIDAYS.—STANFORD & SWORDS, 637 Broadway, between Bleecker and Houston streets An extensive assortment of Illustrated Works, Valuable Standard Publications Juvenile Books, English and American Poets, &c., &c, in various elegant styles of bindings, prepared expressly for the holidays. The Book of Common Prayer, Oxford and London Bibles: The varieties of editions and styles of binding render their assortment as complete and elegant as it is possible for taste to devise. Dec26 2t

NEW AND IMPORTANT WORK.—STANFORD & SWORDS have now in press, and will soon issue, a large and splendid royal 8vo. volume of 900 pages, entitled "An Aid to Domestic Worship," and which is said to be one of the best works of the kind extant. It contains a Reference to a portion of Scripture for reading, and interesting Reflections thereon with suitable Prayers for every day in the year; also, an Appendix of additional Forms of Family Prayers for six weeks, with others for occasional use It is a work which, when used, cannot fail to be highly appreciated by every Christian family.

Also, a second edition of the devotional work entitled, "The Christian's Companion"—a work highly recommended by the Clergy and the press. This edition has been much enlarged and improved. For sale by STANFORD & SWORDS, 637 Broadway.
dec 23-4t

PRESENTS FOR THE HOLIDAYS.—FOR CHRISTMAS AND New Year's Gifts, call at the Bookstore of T. J. CROWEN. His variety offers great facilities to those who exchange kind sentiments in the way of beautiful presents. J. T. CROWEN,
dec 16-3t 699 Broadway, corner of Fourth street.

BIBLES AND THE BOOK OF COMMON PRAYER, IN BINDING of different styles. Also, a choice variety of interesting Juvenile Books, beautifully illustrated. T. J. CROWEN,
dec 16-3t 699 Broadway, corner of Fourth street.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY Have just published

The Little Episcopalian; or, The Child taught by the Prayer Book. By M. A. C. With two fine Engravings. 271 pp. 16 mo. Muslin 63c; 18 mo Library, 58c; paper covers 25c.

Cornelia; or, The Deaf Mute. By the Rev. Henry W. Lee, D. D., now Bishop of Iowa. With a Portrait of the subject of the Narrative. 72pp., 18 mo. Muslin 25c; Library 15c; paper covers 8c;

Arthur Granville; or, The Gifts of God By Anna Maria Glennie. With Engravings. 72 pp., 18 mo. Muslin 25c; Library 15c: paper covers 8c.

Time as it Flies,—The Day; The Night; The Week; The Month; The Year. 80 pp., 32 mo. Muslin 12½c: and in five separate books of 16 pages each.

Tales of Instruction and Warning.

Fatal Wishes; The Lost Ring; The Burnt Child. 80 pp., 32 mo. Muslin 12½c; and in three separate books.

Package No. 19, contains the eight little 32 mo. books above named, at 12½c.

Also, expected to arrive very shortly, an Invoice of Publications of The (London) Society for Promoting Christian Knowledge.

Orders to be addressed to DANIEL DANA, Jr., Agent,
dec9-tf] 637 Broadway, New York.

1854. CHRISTMAS AND NEW YEAR'S PRESENTS.—AT RAYNOR'S BOOKSTORE, 76 BOWERY. The subscriber begs leave to announce to his customers and friends, that he has on hand, as usual, a large and choice stock of Fine Gift Books and other Articles, suitable for Christmas and New Year's presents, comprising:

All the American Annuals published for 1855.
Bibles and Prayer Books, all sizes; some in beautiful velvet bindings.
Religious and Standard Works, by popular authors.
Elegantly Illustrated Books, both Prose and Poetry: some in splendid Antique binding.
Books for Children, a very extensive assortment
Fancy Articles, in great variety.
Games, Puzzles, Dissected Maps, &c., &c.
All for sale at the very lowest prices.
dec 16-3t$ SAMUEL RAYNOR, 76 Bowery.

HOLIDAY GIFTS.—PIANOS, MELODEONS, AND MUSIC.—No better or more pleasing selection for Holiday Presents, to relative or friend, can be made in this or any other city in the Union, than at

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